

ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1974-75



EDITED BY
DR. G. S. GAL, Ph.D.,
Chief Epigraphist (Retd.),
Mysore



ISSUED BY
DR. K. V. RAMESH, M.A. Ph.D.,
Director (Epigraphy),
Mysore



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District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
ANDHRA PRADESH			
Guntur	Guntur	Amarāvati	B 1—3
Hyderabad	Hyderabad	Hyderabad	A 1
Karimnagar	Vemulavada	Vemulavāḍa	B 4
Krishna	Nandigama	Rāmireddipalle	{ B 2 C 3922—31
Do.	Vijayawada	Vijayavāḍa	B 5—6
West Godāvari	Chintalapudi	Guntupalle	B 7—13
BENGAL, WEST			
Calcutta	Calcutta	Calcutta	C 3932—33
Hooghly	Chinsurah	Ādi Saptagrām	D 345—47
Do.	Hooghly	Hooghly	D 348—51
Do.	Sadar	Tribeni	D 352—56
Malda	Malda	Bartali	D 357
Do.	Do.	Gaur	D 358—59
Do.	Do.	Mālḍa	D 360
Do.	Do.	Hazrat Pandua	D 361
Murshidabad	Sadar	Chūnā Khālī	D 362—65
Do.	Do.	Murshidābād	D 366—83
Do.	Sagar Digi	Kheraul	D 384—85
BIHAR			
Gaya . . . . .	.....	Nāgarjuni Hill	C 3934
Patna	Biharsharif	Nālenda	C 3935—62
Do.	Do.	Baragaon near	
		Nālenda	C 3963—65
Do.	Do.	Rājgir	C 3966—70
Shahabad	Bhabua	Rāngarh	C 3971—72
Delhi		Delhi	C 3973—75

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District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
GUJARAT			
Ahmadabad	Ahmadabad	Ahmadābād	D 1—6
Baroda	Barōḍa	Barōḍa	D 7—9
Do.	Do.	Haldarva	D 10—11
Do.	Do.	Sevasi	C 3976
Do.	Savali	Vānkāner	D 12
Bhavanagar	Palitana	Śatruñjaya Hill	C 3977—4030
Broach	Amōḍ	Amōḍ	D 13
Do.	Broach	Bhadbhur	B 14—16
Do.	Do.	Broach	B 17 D 14—40
Kaira	Nadiad	Nadiad	D 41—43
Mehsana	Kheralu	Kheralu	D 44
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Surat	Chorasi	Sūrāt	D 48—70
HARYANA			
Hissar	Fatehabad	Fatehābād	D 71
Rohtak	Sōnepat	C 3974
JAMMU AND KASHMIR			
Anantnag	Anantnag	Anantnāg	D 72—89
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Do.	Pahalgam	Aishmuqām	D 145—48
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Baramulla	Bandipur	Bandipur	D 152
Do.	Baramulla	Bāramulla	D 153—54
Do.	Sonawari	Sumbal	D 155—56
Do.	Tanmarg	Bābā Reshi (Tanmarg)	D 157—59
Srinagar	Chandura	Charar Sharif	D 160—61
Do.	Srinagar	Śrinagar	D 162—250

Topographical Index of Inscriptions—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
KARNATAKA			
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Bellary	Sandur	Narihalli project area	A 3-5
Bijapur	Bijapur	Afzalpur	D 251-56
Do.	Do.	Ainapur	D 257
Do.	Do.	Bijāpūr	{ B 19-20 D 258-320
Chikmagalur	Chikmagalur	Hirēmaga|ūr	B 21
Dharwar	Hirekerur	Raṭṭihalli	D 321
Hassan	Belur	Belūr	{ A 2 B 22
Kolar	Mulbagal	Āvapi	B 23-24
Mysore	Mysore	Mysore	A 3-5
Do.	Nanjangud	Hallithidde	A 6
Shimoga	Shikaripur	Tālagunda	B 25-26
MADHYA PRADESH			
Chhatarpur	Chhatarpur	Khajurāho	C 4031
Gwalior	Gwalior	Gwalior	B 27-29
Indore	Indore	Indore	{ A 7-9 B 30
Nimar East	Khandwa	Gōdarpura	A 11
Nimar West	Rajpur	Rājpur	A 8
Raisen	Goharganj	Bhōjpūr	B 31
Shahdol	Bandogarh	Bandōgarh	C 4032
Ujjain	Ujjain	Kāmēd	B 32
Vidisha	Vidisha	Vidiśa	B 33
MAHARASHTRA			
Amaravati	...	Ellichpūr	A 10
Aurangabad	Ajanta	Ajaṇṭā	C 4033
Do.	Aurangabad	Aurangābād	D 322
Do.	Kannad	Ellōra	C 4034

Topographical Index of Inscriptions—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
MAHARASHTRA			
Buldana	Mehkar	Mēhkar	C 4035
Dhulia	Nandurbar	Nandurbār	C 4036
Greater Bombay	Borivili	Paḍnā Hill	C 4037-39
Kolaba	Mahad	Pāla near Mahād	C 4040-41
Do.	Shrivardhan	Bāgmandla	D 323
Nagpur	Nagpur	Nāgpūr	{ A 10—11 B 34
Nasik	Nasik	Nāsik	C 4042
Poona . . . . .	.. ..	Nānāghāṭ	C 4043-48
Do.	Junnar	Junnār	C 4049
Do.	Poona	Puṇe	D 327
Ratnagiri	Madangad	Bānkōṭ	D 324-25
Do.	Do.	Yeshvi	D 326
ORISSA			
Balasore . . . . .	.. ..	Kalanda near Bāliapāl P.S.	A 13
Dhenkanal . . . . .	.. ..	Lokaiposi	A 16
Ganjam . . . . .	.. ..	Gupupūr	A 12
Do. . . . .	.. ..	Vil Dora near Berhampur	A 15
Puri	Bhubaneswar	Bhubanēśvar	{ A 12—16 B 35-38 C 4050-54
RAJASTHAN			
Ajmer	Ajmer	Ajmēr	{ A 17 B 39 C 4055-63
Do. . . . .	.. ..	Nānd	A 17
Bikaner	Bikaner	Bikaner	B 40
Jalore	Jalore	Jālōre	C 4064
Godhpur	Desuri	Sādaḍi	C 4065-67
Nagaur	Merta	Phalōḍi	C 4068

Topographical Index of Inscriptions—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
TAMIL NADU			
Chingleput	Kanchipuram	Ārpākkam	B 41—46
Do.	Saidapet	Peruñgaḷattūr	B 47—49
Do.	Do.	Talaikkanañchēri	B 50
Coimbatore	Erode	Mēṭṭuppudūr hamlet of Vijayamaṅgalaṃ	B 51
Do.	Pollachi	Āṇamalai	B 52—55
Dharmapuri	Harur	Maṅgalappaṭṭi	B 56
Madras	Madras	Madras	B 57—58
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Do.	Chengam	Cheṅgam	B 64—70
Do.	Cheyyar	Kuraṅgaṇimuttam	B 71—77
Do.	Vaniyambadi	Vāṇiyambādi	B 78—88
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Do.	Srivilliputtur	Śrīvilliputtūr	B 103—06
South Arcot	Gingee (Senji)	Gingee (Śēñji)	B 107—08
Do.	Villupuram	Panamalai	B 109—14
Thanjavur	Nannilam	Śēṅgaḷipuram	B 115—23
Do.	Do.	Tiruppanaiyūr	B 124—33
Do.	Thanjavur	Tiruchchenampūndi	B 134—40
Tiruchirappalli . . .	Parambalur	Veṅgalaṃ	B 141—42
Do.	Tiruchirappalli	Andanallōr	B 143
Do.	Do.	Tiruchchendurai	B 144
UTTAR PRADESH			
Allahabad	Allahabad	Bhītā	C 4069
Do.	Karchhana	Gaḍhwā	C 3932

Topographical Index of Inscriptions—*concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of find or Deposit	Appendix and No.
UTTAR PRADESH			
Barcilly	Rāmnaḡar (ancient Ahichh- atṛa)	C 4080
Dehradun	Dehradun	Dehrāḡḡun	D 328
Etawa	Auraiya	Ajitmal	{ B 145 D 329
Do.	Bharthana	Asai	A 18—19
Garhwal	Narain Kōṭi	C 4070—72
Ghazipur	Zamaniya	Pahlāḡḡpur	C 4073
Gorakhpur	Kasia	Kasia	C 4074
Do.	Do.	Rudarpur near Kasia	C 4074
Hamirpur	Mahoba	Sijahri	C 4075
Hardoi	Bilgram	Bilgrām	D 330
Do.	Do.	Bāḡhdād	D 331
Do.	Do.	Mallāwān	D 332—35
Do.	Do.	Sanḡi	D 336—37
Do.	Hardoi	Gopāmaṇ	D 338—41
Jhansi	Gahrāo	C 4076
Lucknow	Lucknow	Lucknow	{ A 18—19 C 4077—88 D 342
Do.	Maliabad	Kasmandi Kalan	D 343—44
Mathura	Brindāban	C 4100
Do.	Chargāon	C 4095
Do.	Jamālpur Mound	C 4090—91; 4097—98, 4101
Do.	Kankālī Tīlā	C 4094, 4099
Do.	Sitalāḡhāṭi	C 4096
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INTRODUCTION

GENERAL

During the year under report, 19 copper-plate grants and 718 stone inscriptions were examined by the Epigraphical branch. Of these, the copper-plate charters are included in Appendix A. Appendix B contains 146 stone inscriptions, the majority of which were collected by members of this branch. In Appendix C, continued from previous year, are noticed 187 inscriptions. In Appendix D, are included 385 Arabic and Persian Inscriptions examined by the Superintending Epigraphist for Arabic and Persian Inscriptions. Appendix E contains the list of the negatives of the photographs taken during this year.

I visited Orissa and Ardhra Pradesh and my collection includes Nos. A 12-16 and No. B 35. Shri K. G. Krishnan, Superintending Epigraphist visited a few villages in Tamil Nadu. Among the epigraphs collected by him Nos. B 50, 60 and 61 are noteworthy. Dr. S. Sankaranarayanan, Deputy Superintending Epigraphist visited some places in Tamil Nadu. His collection includes Nos. B 94, 109 and 134-35. Shri C. R. Srinivasan, Epigraphical Assistant visited some villages in Tamil Nadu and his collection includes Nos. B 65, 68 and 80. Shri M. Jayarama Sharma, Epigraphical Assistant visited a few villages in Karnataka and his collection includes Nos. B 23 and 24. Dr. S. Subramania Iyer, Epigraphical Assistant visited some places in Madhya Pradesh, Uttar Pradesh and Rajasthan. Among the inscriptions collected by him Nos. A 8 and B 29 are important.

The epigraphs examined in this office also include those received from the various circles of the Archaeological Survey of India. Besides, the Director of Museums, Government of Tamil Nadu, Madras, the Director of Archaeology and Museums, Government of Karnataka, Mysore, the Curators of State Museums, Indore, Gwalior, Nagpur, Lucknow, Ajmer, Bikaner and Bhubaneswar, and private individuals like Sarvaswari Raghupati Nayaka of Hallihide, Karnataka, R. K. Sethi of Indore, Umesh Chandra Mohapatra, Bhubaneswar were also good enough to place at our disposal epigraphs in their possession for our examination and report. Our thanks are due to them for their help in this regard.

The inscriptions listed in Appendix D were examined by the Superintending Epigraphist for Persian and Arabic Inscriptions, Archaeological Survey of India, Nagpur. Except for the impressions of a few of them, the rest were copied from different places in Karnataka and West Bengal by Dr. Z. A. Desai, Superintending Epigraphist, from Gujarat and Maharashtra by Dr. A. A. Kadiri, Senior Epigraphical Assistant, from Jammu and Kashmir by Shri M. F. Khan, Epigraphical Assistant and from Haryana and Uttar Pradesh by Shri S. S. Hussain, Epigraphical Assistant.

During the year under review, as in the previous years, facilities for doing research on Indian Epigraphy and allied subjects were provided for scholars like Miss Suzuko Ohira of Japan, Shri P. P. Phakamas of Thailand, and Shri M. R. Raghava Varier of Calicut University.

Important inscriptions of the year's collections are reviewed below.

COPPER-PLATES

RĀSHTRAKŪTAS OF VIDARBHA.—This stray copper-plate (No. A 10) discovered at Gaurkhēḍa, Achalpur Taluk, Amaravati District is probably the second of a set of three such plates. It is engraved in the Southern variety of the box-headed characters of c. 600 A. D. and it records the grant of a village by a chief called Ādityarāja to some brāhmanas. As the extent part of the record contains no date and no reference either to the family of Ādityarāja or to his forefathers, there is no clue to decide the identity of this chief. However, on the basis of the fact that the Achalpura area was under the sway of the Rāshtrakūtas of Central India by the end of the seventh century A. D. (*The Classical Age*, p. 202), and of the similarity, the characters of the present record bear to that of the Nagardhan plates of Svāmīrāja (*C.I.I.*, Vol. IV, pp. 611 ff.) who is believed to be a Rāshtrakūta ruling over the Nagpur region in about 573 A.D., it is proposed to consider this Ādityarāja also to be one of the Rāshtrakūta chiefs who might have belonged to the family of Svāmīrāja. See the *Vidarbha Samśōdhana Maṇḍala Vārshika* (Mārāṭhi) 1974, pp. 139 ff. where the record has been published.

PĀNDUVAMŚIS OF SOUTH KŌSALA.—No. A1, is also a stray plate i.e., the last one of a set and it has been discovered at Burhikhar near Malhār (also called Mallār), Janjghir Tahsil Bilaspur district, Madhya Pradesh. It is written in a variety of the box-headed characters that are invariably found only in the charters of the Pāṇḍuvamśis (also called Sōmavamśis) who were the political successors of the Śarabhapuriya kings in South Kōsala (see e.g. *Ep. Ind.*, Vols. XXIII, plate between pp. 120-21 and Vol. XXVII, plate between pp. 324-25). The extant part of the text of the present stray plate contains only some imprecatory verses followed by the date of the record viz., the 30th day of the month Māgha in the 57th regnal year of the king (name not given in this plate) who issued the charter. The date is followed by the reference to the engraver of the charter namely Nāgadēva, said to be the son of Gōlāyya. Therefore, the identity of the issuer of this charter must remain a matter of conjecture till the missing plate of the set are discovered and studied. However, on the basis of the above quoted high regnal year viz., year 57 it may be suggested that what we have, is the last plate of yet another charter of Mahāśivagupta also known as Bālārjuna who was the son and successor of Harshagupta of the Pāṇḍuvamśis of South Kōsala. For we have already got a charter of that king from Lodhia, dated again in the 57th regnal year (*ibid.*, Vol. XXVII, pp. 319 ff.). No other ruler of the area is known to have reigned so long during the period to which the present inscription may be assigned.

EASTERN GAṄGAS.—No. A 15, originally found at Vil Dora near Berhampur in Ganjam District and now kept in the State Museum at Bhubanēśvar belongs to the reign of Udayakhēḍi. Written in corrupt Sanskrit language and Kalinga characters of about the 10th century A.D., the charter records the grant of Kōlāḍagrāma in Nāmadhūtā-maṇḍala to a number of brāhmaṇas.

One Udayakhēḍi is known from the Nirakarpur plates (*JBORS.*, Vol. XXXVI, pp. 1 ff.) where he is described as belonging to Kadamba-vaṃśa and as the grandson of Dharmakhēḍi and also as a subordinate of Dēvēndravarmān, the son of Bṛūpēndravarmān. There is great similarity in palaeography between the aforesaid plates and the plates under review and hence, it is tempting to identify the Udayakhēḍi of the Nirakarpur plates with his namesake of the present inscription notwithstanding the facts that the latter describes him as belonging to Gaṅgavaṃśa (*Sura-sarita-kula*) and that it is silent about his status. Another Udayakhēḍi finds mention in a postscript of later times in the Parākīmeḍi plates of the time of Vajrahasta III (*Ep. Ind.*, Vol. III, pp. 220 ff.) in which Ugrakhēḍi figures as the donor. Though the Gaṅga king's relationship with Ugrakhēḍi described as the governor of an area including the village Hōmmaṇḍi is not given, he may be considered to be identical with his namesake, the father of Udayakhēḍi mentioned in the Nirakarpur plates and the Parā-kamēḍi plates on account of the contemporaneity of Ugrakhēḍi and Udayakhēḍi respectively with Vajrahasta and Dēvēndravarmān.

No. A 12, originally found at Guṇupūr in Ganjam District and now preserved in the State Museum at Bhubanēśvar is written in corrupt Sanskrit language and Kalinga characters of about the 10th century A.D. It is dated in the 10th regnal year of *Rāṇaka* Dānārṇava, the son of Bhaṭṭāraṇaka*] Rājēndravarmān and queen Kalyāṇavati-mahādēvi. The charter records the royal grant of Jhari-grāma in Nayaṇḍi-vishaya in Amvavāḍi-maṇḍala and Junahila-grāma in Amarāḍi-vishaya to the brāhmaṇa Dēu of Sāvārṇa-gōtra and Mādhanya (Madhyandina) śākha, the son of Nārāyaṇa-Nārāyaṇa and the grandson of Prabhāsa, on the occasion of a *saṃkrānti* for the merit of his parents and himself.

NALAS.—No. A 14, the exact findspot of which is not known and which is now preserved in the State Museum at Bhubanēśvar belongs to the reign of *Paramamāhēśvara Mahārāja* Narēndradhavalā, the son of Ripudhavalā and the grandson of Pṛithvībhāṇjadēva. He is described as the ruler of Khiddīraśṛīṅga-maṇḍala. Written in corrupt Sanskrit language and Nāgarī characters of about the 11th century A.D., and dated in the year 189 probably of the Bhaumakara era, this charter is issued from Bhīmapura and it records the grant of Sauchapura-grāma to *Bhaṭṭaputra* (Garbhāga), the son of Uddā and the grandson of *Bhaṭṭaputra* Valadēva, who was an emigrant from Hastipada and a resident of Bhīmapur and who belonged to Parāśara-gōtra. The charter was written by *Sāndhivigrahi* Vādhyaḷāka. This charter is closely similar in palaeography to the Madras Museum plates of Narēndradhavalā (*Ep. Ind.*, Vol. XXVIII, pp. 44 ff.). While the Madras Museum charter is not dated and does not contain any details about the king, the present record provides, for the first time, the information about his family, and the region over which he held sway. It is known from the Pandiapatthar Plates of Bhīmasēna, Year 89 (*Ibid.*, Vol. XXXIV, pp. 233 ff.) that Bhīmasēna also belonged to Nala-vaṃśa, ruled the same Khiddīraśṛīṅga-maṇḍala and issued his grant from the same Bhīmapura. If Bhīmapura was named, as it appears to, after Bhīmasēna, the latter must have lived earlier to Narēndradhavalā. Attention may be drawn in this connection to the seals of both the plates. While the seal of the Pandiapatthar Plates bears the figure of a boar with that of Sun and Moon above and that of a conch-shell over the head of the animal, the seal of the plates under review bears the emblem of a crescent moon at the top, the figure of a boar and also a legend which is illegible.

PĀLAS.—No. A 13, originally found at Kalanda in Balasore district and now preserved in the State Museum at Bhubanēśvar belongs to the reign of *Paramabhaṭṭāraṇaka Mahārājādhirāja* Nayapālādēva, son of Rājapāla. The charter in Sanskrit language and Nāgarī characters of about the 11th century A.D., is dated in the 14th regnal year of the king. It records the royal grant of Kālāvedraka-grāma in Kēlāpali-maṇḍala included in Daṇḍabhukti-maṇḍala in Śrī-Vardhamānabhukti to the brāhmaṇa *Bhaṭṭaputra* Mādhanva-śarman of Śrāvanti, the son of Vasu dēva-śarman, the grandson of Śrī Gaṇēśvara-śarman and the great grandson of Bhūshana-śarman, who has studied Yajurveda, who is a resident of Vaghōllāyī and who belonged to Aupamanyava-

gōtra, probably to provide for worship etc., to Śaṁkara-bhaṭṭāraka on the occasion of Vishu-saṁkrānti for the merit of the donor's parents and himself. King Nayapāla of this charter is identical with his namesake of the Irda copper plate Inscription (*Ep. Ind.*, Vol. XXII, pp. 150 ff.) on account of the same genealogy and palaeography. The identity of king Rājyapālādēva, the father of Nayapāla said to have belonged to the Kambōjavamśa mentioned in both the charters with the homonymous person of the Pāla dynasty has been suggested on the analogy of the epithets *Kaikēya-vamśōdbhava* of a Pallava king and *Kadamba kula-nandana* of a Chōla king (*History of Bengal*, 1943, p. 190 ; cf. *Ep. Ind.*, Vol. XXIV, pp. 43 ff.).

CHĀLUKYAS OF KALYĀNA.—No. A 3, discovered in the Narihaḷla Project area in Sandur Taluk, Bellary District, Karanataka and written on Nāgarī characters and Sanskrit language, is the only so far known copper-plate inscription belonging to the reign of the Chālukya ruler Ahavamalla (i.e., Sōmēśvara I). It is dated Śaka 969, Sarvajit, Pushya śu. 5, Thursday corresponding to 1047 A.D., December 24. After giving a detailed genealogy of the Chālukya dynasty mostly in verses, most of them already known from the other available Chālukya charters the present charter records that the king, while he was staying at the victorious camp in the vicinity of Kalyāna, the chief village among the twelve included in *Mayūrakhaṇḍikā* (*Mayūra khaṇḍik-āntarvartti - dvādaśaka-mukhya-grāma-Kalyāna-saṁīpa-saṁīvāsita - vijayaskandhāvare*), made, at the time of giving dakṣhiṇā after the performance of the sixteen *mahādānas* such as *Tulāpurusha* on the occasion of Makara-saṁkrānti, a grant of 300 *nivarttanās* of land in the village Gaṁjiyapāla to the Traipurusha-śālā constructed by Mukimārya at Vēhūra in Ponnurūgunda-30 in Vilvola-vishaya for the repairs and white-washing of the śālā, for offering worship to the deity therein, for 200 students lodged there and the teachers employed at the śālā. At the time of making the grant, the king was represented by his *grih-āmātya* Muṭṭinārya, son of Kēsimārya, grandson of Saimārya and a *brahmachārī* belonging to the *Vasishṭha-gōtra* and *Bahvricha-śākhā*. The charter was written by Jayākara, the son of *Śāsin-ādhikārīn aksha-pāṭalika* Prajñākārārya. The reference to the *satra* of 200 students and the teaching of *śabda-śāstra* and *pramāṇa-śāstra* shows that there was at Vēhūra, during the 11th century A. D. a well organised educational institution attached to the Traipurusha temple.

PARAMĀRAS OF MĀLWA.—No. A 8, originally from Rājpur, Rajpur Tahsil, West Nimar District, Madhya Pradesh and now preserved in the State Museum at Indore, Madhya Pradesh, belongs to the reign of Naravarman, the Paramāra ruler of Mālava. It bears two dates, viz., (1) Vikrama 1148., Pausa ba. 15, Sūrya-grahana (irregular) and 2) Vikrama 1177, Chaitra śu. 9, Thursday corresponding to 1120 A.D., March 11, the *tithi* having ended the previous day. Written in Nāgarī characters and in corrupt Sanskrit, the charter records the grant of two villages, *Mahatahā* and *Āmbastathā* to the brāhmaṇa Nāyaka Mādhavadēva-śarmma, son of *Tripāṭhi* Vāvaṇa and grandson of *Tripāṭhi* Pravaṇāha, who belonged to the three *praveras* of *Vāsishṭha*, *Matrā-Varuṇa* and *Kaundinya* and to *Āruṇi-śākhā* and to *Lādānvaya* and who was an emigrant from *Pañchaūra-mahā-sthāna* by *Mahāmaṇḍalēśvara* Raṇadhavaladēva who was ruling over *Pūrṇa-pathaka*-1040 on the occasion of the lunar eclipse, which occurred on the first date after taking a holy dip in the confluence of the rivers *Kapilā* and *Rēvā* while he was encamped at *Amarēśvara-tīrtha*. The grant was written down on the second date by *Jayabhāṇjāgara*, probably on the orders of *Mahāksha-pāṭala* Kuntārya. The importance of the above grant lies in the fact that it provides us with the earliest as well as the latest known epigraphical dates for the reign of Naravarman as against Vikrama 1151 (1094 A.D.) and 1167 (1110 A.D.), the hitherto known earliest and latest dates.

MISCELLANEOUS.—No. A 16, was originally discovered at Lokaiposi in Dhenkanal District. It is now preserved in the State Museum at Bhubanēśvar. The charter in Sanskrit language and Kalinga characters of about the 11th century A.D. is dated in the 1st regnal year of Śāntikara who is endowed with the titles *Parama Māhēśvara Mahārājādhirāja paramēśvara* and it describes as the son of Dharmadēva and as the ruler of *Ashṭādaśa-maṇḍalas*. The inscription mentions Dharmmakara of the Manu-vamśa and his son Subhākara before introducing the reigning king. It records the royal grant of *Kākura-grāma* in *Tālachēra-vishaya* in *Yama* [gaddja] *maṇḍala* (i.e. *Yamagarta-maṇḍala*) at *Varāha-tīrtha* on the occasion of an *akshaya* *īritiya* and of *Rākalla grāma* in *Lēlēbhija-vishaya* on the occasion of a lunar eclipse at *Vindu* (*Bindu*)-*saras* to *Bhaṭṭa* *Vāmanasvāmī*, the son of *Padmanābha*, who belonged to *Maudgalya-gōtra*, who has studied *Rig-vēda* and who is an emigrant from *Ilāvaṭa* for the merit of his parents and himself. King Dharmadēva is so far not known from any other inscription. Though the names of *Subhākara* and *Śāntikara* figure in the *Bhaumakara* genealogy, it is however difficult to identify them with their namesakes of the *Bhaumakara* dynasty in the absence of the clear identity of *Dharmakara* with any of the *Bhaumakara* kings and in the absence of the dating in *Bhauma-kara* era. The expression *Ashṭādaśamaṇḍalādhipati* in the present charter not met with in the *Bhaumakara* copper plate grants is interesting. This may be compared with *Ashṭādaśa-aṭavi-rāja* occurring in the *Kanas Plates of Lōkavighraha* of about the 7th century A.D., (*Ep. Ind.*, Vol. XXVIII, pp. 328 ff.) and with *Ashṭādaśa-gōndrama* in the *Banda plates of Parachakraśālya*, (Year 56) of, the 11th century A.D. (*ibid.*, Vol. XXX, pp. 135 ff.).

INSCRIPTIONS ON STONE AND OTHER MATERIALS

NĀGAS.—No. B 35 originally found at Asanhat, Keonjhar District, Orissa and now preserved at the State Museum, Bhubanēśvar, Puri District is engraved on a stone slab which bears at the top, a figure of *Śivatāṇḍavamūrti*. Written in Sanskrit language and Gupta characters of about the 5th century A.D. the inscription belongs to the reign of *Mahārāja*

Śatrubhaṇja belonging to the Nāga family. The king described as Mānabhaṇja's younger brother is endowed with a string of epithets such as *Vindhyājavīnārtha*, *brahmachārīcharaka-parivrajaka-bhikṣur-nigranthaka-varṇa-āvasatha-vilāsa-kāreka* etc. The inscription records that a temple (*dēvātana*) was constructed by the king. Palaeographically it is earlier to the Sumaṇḍala Plates of Pṛthivivigraha (*Ep. Ind.*, Vol. XXVIII, pp. 79 ff.) dated Gupta year 250. The importance of the epigraph lies in the fact that it reveals a hitherto unknown local ruler Śatrubhaṇja.

PARAMĀRAS OF MĀLWĀ.—No. B 32 from Kāmēd, Ujjain District, Madhya Pradesh is engraved on a stone on the top of which is carved a figure of Garuḍa. The inscription in Sanskrit language and Nāgarī characters, is dated in Vikrama 1140 (1083 A.D.) and it belongs to the reign of *Paramabhadrāka Mahārājādhirāja Paramēśvara Udayādityadēva*. The epigraph records the grant of 12 *[u]*varṭtanas of land in Rāḍavatika-grāma by Naravarmanadēva to burn a perpetual lamp to some deity (name illegible).

No. B 28 originally found at Udaipur, Gwalior District and now kept in the Central Archaeological Museum at Gwalior is the second part of the Udaipur *Prasasti* of the Rulers of Mālwa, the first part of which was published in *Ep. Ind.*, Vol. I, pp. 222 ff. and plate. The inscription belongs to the reign of Udayāditya. Written in Sanskrit language and Nāgarī characters, it records the construction of a temple adorned with the images of Lakulīṣa, Navagrahas, Gaṇēśvara, etc. in specified places and the *liṅga* of Mahēśa probably by Rudrāditya of Nēmakā (nvaya). An inscription from Dabok, now preserved in the Pratāp Museum at Udaipur (*A.R. Ep.*, 1972-73, B 258) belonging to the reign of Naravarman, the son of Udayāditya refers to Mahīpati, the son of a person (name lost) described as *Vidyamahōdadhī* and as the grandson of *Kāyastha* Rudrāditya. It is not unlikely that Rudrāditya of the present record who is also described similarly, is probably identical with his namesake in the Udaipur inscription. Mahīpati who is said to have constructed two temples for Śiva had only continued the building activities in which his ancestor Rudrāditya had also been engaged.

PARAMĀRAS OF MĀRWĀR.—No. B 29 is engraved on the pedestal of an image of Brahmā, now preserved in the Central Archaeological Museum, Gwalior, Madhya Pradesh. Written in Sanskrit language and Nāgarī characters, the record belongs to the reign of *Mandālīka Yaśōdhavaladēva* and is dated Vikrama 1210 (1153 A.D.). The inscription records the making of the image by the king's sister Sabhīni(?). This inscription is interesting as it discloses the prevalence of the worship of Brahmā in Central India as late as the 11th century.

PALLAVAS.—No. B 94 from Malayakkōyil in Pudukkottai District in Tamil Nadu records an epithet *Parivādinidā* "the one who had given the *Parivādinī*, the seven-stringed lute", written in the Grantha characters of about the 7th century A.D. It may be noted that a similar epithet, read as *Parivādinī-ē* is found engraved by the side of the famous music inscription at Kuḍumiyāmalai (*Ep. Ind.*, Vol. XII, pp. 231 ff; *SII*, Vol. XII, No. 7). It is possible that this reading may be construed as *Parivādinidā*. The Kuḍumiyāmalai inscription is usually attributed to the Pallava king Mahēndravarmān I (See e.g., *SII*, Vol. XII, No. 7. For Contra. see *Trans. of the Archaeological Society of South India*, 1956-57, pp. 87 ff.). The Tamil sentence added in the present record contains an advice (obviously given to the students) to learn or practise the art of playing on the *Parivādinī* on the authority of the person responsible for the inscription, i.e., the person bearing the title *Parivādinidā*. This shows that person at least popularised the seven-stringed lute in the south, though it is found mentioned in the *Amarakōśa* (I, vii, 3) of much earlier time. The Malayakkōyil inscription has been published in the *Inscriptions (Texts) of the Pudukkōttai State*, No. 4.

No. B 109 comes from Panamalai in South Arcot District. It includes the unexposed portion of an inscription brought to light by recent conservation work and is engraved on the base-stones around the Tālagiriśvara temple at Panamalai (*A.R. Ep.*, 1915, No. 615; published in *Ep. Ind.*, Vol. XIX, pp. 113 ff.). On the ground that the inscription contains a *prasasti* of the Pallava king Rājasimha (Narasimhavarman II), it has been concluded that the said Tālagiriśvara temple was constructed during the time of that Pallava monarch. The newly discovered earlier part of the record traces the origin of the Pallava dynasty from the Creator of the Universe down to the ruling monarch and the later part endows the king Rājasimha with the title *Mahēśvarachūdāmaṇi* and prays for the continued presence of the God Mahēśvara in the temple (i.e., the present Tālagiriśvara temple) named as Mahēśvarachūdāmaṇi-Pallavēśvara. It may be noted that this title is but a variant of *Śivachūdāmaṇi* attributed to this king in the other inscription (*SII*, Vol. I, p. 24) in the cave temple near Panamalai, the one at Kāñchi (ibid., p. 13) and the one from Mahābalipuram (*Ep. Ind.*, Vol. XIX, p. 107).

No. B 120 from the Raṅganātha temple at Sēṅgālipuram in Thanjavur District, Tamil Nadu is dated in the third regnal year of the king Vijaya Nandivikramavarman, who, on the basis of palaeography of the epigraph, may be identified with the Pallava king Nandivarman III. The inscription records the gift of land by Śaḍaiyaṇ Attimallaṇ of Simmaḷli in Iṇṇṭalai-nādu to provide for the food offerings, during the midday-worship, to the deity Mahādēva of the temple Tirukkālīśvaram located in Nallūr, a *brahmadēva* in the same *nādu*. The gift land is said to consist of 150 *kuli* measured by the measuring pole referred to as *enmulak-kōl*. The name *Tirukkālīśvaram* of the temple mentioned in the record seems to lend credence to the local tradition preserved in the *Sthalapurāṇa* of the place, connecting the name *Sēṅgālipuram* of the locality with the names of the deities Śiva and Kālī. (see above, 1973-74, Introduction, p. 5 where the origin of the name has been discussed).

No. B 138 from the Śaḍaiyaṇār temple at Tiruchcheṇṇampūṇḍi, Thanjavur District, is dated in the 18th regnal year of the king Nandipōṭṭaraiyar, described as Tellārreṇḍa (the victor at Tellāru) who may be identified with Nandivarman III of the Pallava family. This fragmentary record registers the king's gift of 60 *kaḷaṇḷu* of gold as capital for burning, with ghee, two perpetual lamps in the temple of the god Tirukkaḍaimuḍi-Mahādēva. No. B 139 also from the same temple belongs to the reign of Nṛipatuṅḡavarman, the son and successor of Nandivarman III and it is dated in the 25th regnal year of that Pallava king and records the gift of nine *poṇ* for feeding the *Paṇmāhēśvaras* on the day of the flag-hoisting festival of the god Tirukkaḍaimuḍi-Mahādēva. The *poṇ* gifted is said to be equal to the *paḷaṅḡāśu* in fineness. The donor of the gift whose name is lost, was probably a native of Śrīkaṇṭhapuram. In another inscription of the time of Nṛipatuṅḡa, also from the same place (*SII*, Vol. VII, No. 526) one Nakkaṇ-Kāji, the daughter of Dēvaṇār of Śrīkaṇṭhapuram figures as a donor of some gold to the same deity. These two new Pallava records under study are stated to have been recovered from the *vimāna* of the temple during the conservation work conducted recently.

RĀSHTRAKŪṬAS.—The Trimūrti Cave temple at Kuraṅgaṇimuttam in North Arcot District, Tamil Nadu had already yielded an inscription dated in the 24th regnal year of the king Kannara, the conqueror of Kāñchi and Taṇjai, i.e., the Rāshtrakūṭa king Kṛishṇa III (*A.R. Ep.*, 1912, No. 295). Two more inscriptions (Nos. B 71-72) of the time of the same king have been copied from the same monument. Of them, the one (No. B 71) dated in the 24th regnal year of the king records that the *ūr* of the village Pallavapuram Erikkil-nāḍu, a sub-division of the Kāliyūr-kōṭṭam exempted from some taxes on nine-and-a-half *mā* of land that had been assigned for food offerings to be made thrice a day to the deity (*īruvaḍigal*) set up in the temple called Kalmaṇḍagam (obviously the present Trimūrti Cave Temple, the findspot of the record) in the same village. The land is said to have been given as *kāni* to Kaṇṇaṇ Bhaṭṭaṇ of the locality, belonging to the Vaikhāṇasa *sūtra*. The second inscription (No. B 72) dated the 25th regnal year of Kṛishṇa III, is very much damaged. It records a gift of 90 sheep by a person for burning lamps in the said temple. The details regarding the donor etc., are lost.

CHŌLAS.—There are two inscriptions (Nos. B 134-135) of the king Parakēśari, the conqueror of Madurai, i.e., the Chōla monarch Parāntaka I. Both of them coming from the Śaḍaiyaṇār (Śiva) temple at Tiruchcheṇṇampūṇḍi in Thanjavur District, Tamil Nadu are damaged and their dates are lost. Of them, one (No. B 134) records the gift of a lamp *nilai vilakku* and twelve *poṇ* by Eluvaṇ Paṇḍi, a native of the locality *Paḍaiyēviya* -Tattagudi in Ārkāṭṭuk-kūṇṇam to Tiruchchaḍai-mahādēva, a deity in Iḍaiyāṇṇu-nāḍu for burning the lamp perpetually in front of the god. The natives of the place *Paḍaiyēviya* Tattagudi also figure as donors in other inscriptions of Parāntaka's time found at Tiruchcheṇṇampūṇḍi (*SII*, Vol. VII, Nos. 509 and 511). The name of the said locality stands in good comparison to the name *Paḍaiyēviya* Tirukkaḍavūr found in the Tirukkaḍaiyūr (Thanjavur District) inscriptions of the time of Rājaraḷa I and Rājendra I (*A.R. Ep.*, 1906, Nos. 20, 22 and 27). It is possible that these places were in one way or other closely connected with some local campaigns before this period. The second Tiruchcheṇṇampūṇḍi inscription of Parāntaka I (No. B 135) is very fragmentary. It records some gift for maintaining a perpetual lamp to the deity Tiruchchaḍaimuḍi-mahādēva. It may be noted that the name of the deity of the present Śaḍaiyaṇār temple at Tiruchcheṇṇampūṇḍi appears invariably as Tirukkaḍaimuḍi-mahādēva in the Pallava records (See above. Also see *SII*, Vol. VII, Nos. 521-528), while it is spelt either as Tirukkaḍaimuḍi-mahādēva or Tiruchchaḍaimuḍi-mahādēva in the inscriptions of Parāntaka I (*ibid*, Nos. 502 ff and 507 ff.). From the latter form is evidently derived the present name Śaḍaiyaṇār of the god.

No. B 78 from the Atithīśvara temple at Vāṇiyambāḍi, Vāṇiyambāḍi Taluk, North Arcot District, dated in the 18th year of the reign of Rājendra I (1012-1044 A.D.) records the gift of sheep by various individuals (names mentioned) for several lamps to the deity Virundindēvar in Vāṇiyambāḍi *alias* Madurāntakach-chaturvēdimāṅgalam in Aimpulugūr-nāḍu in Perumbāṇappāḍi of Jayāṅḡaśōḷa-maṇḍalam. At the end of the record there is a fragmentary inscription of the same king dated in his 4th year. It refers to the name of the village as Madhurāntakach-chaturvēdimāṅgalam wherein the temple of Virundindēvar is said to be situated. It was held (*A.R. Ep.*, 1963-64, p. 23) that the earlier name, Narasiṃha-chaturvēdimāṅgalam, of the village was changed to Madhurāntakach-chaturvēdimāṅgalam by the time of Kulōṭṭuṅga I.

But the occurrence of this name in the present inscription indicates that this village was constituted into a *brahmadēya* sometime in or before the reign of Rājendra I.

Six inscriptions (Nos. B 124-129) from Tiruppaṇaiyūr in Thanjavur District, Tamil Nadu are dated in the regnal years of the Chōla king Kulōṭṭuṅga who may be identified with Kulōṭṭuṅga I, either on the basis of his historical introduction *Pugaḷmādu*, etc., found in some of these records, or on the basis of their contents. The king's regnal years in which the records are dated vary from 21 to 47. These record the sales of different pieces of land as tax-free either by the *ūr* or by the *sabhai* of Tiruppaṇaiyūr itself, in Tiruppaṇaiyūr-nāḍu, a sub-division in the Kulōṭṭuṅga-śōḷavaṇaḍu, in favour of the deity Ādichāṇḍēśvara of the temple of Alāgiya-dēvar, i.e., the present Saundarēśvara for food offerings to the deity of the temple or for feeding the Śaiva devotees visiting the temple to worship the god. The fact that the record of the 32nd year of the king (No. B 129) is found engraved in continuation of the record dated in his 45th year (No. B 128) perhaps suggests that these records are copies engraved in a slightly later period, since there is no difference in respect of palaeography.

No. B 91 copied from the base of the platform in front of the rock-cut Viṣṇu temple at Nārttāmalai in Pudukkottai District, Tamil Nadu is also dated in the 45th year of the king

Rājākēsarivarman Kulōttuṅga, i.e., Kulōttuṅga I. It records the creation of tax-free holding out of the village Kudikāḍu by the *nagarattār* of the town Teluṅgukulekālapuram in Annavāyil-kūrram, a sub-division of the Irattapāḍikonḍaśōla-vaṇaṇḍu, given as *tiruvīḍaiyāṭṭam* in favour of the deity Tirumānikkālvār of the temple called Tirumēṅ-kōyil (i.e., the sacred temple on the west wherefrom the record comes) of their own locality. A post-script of the record registers the creation of a flower garden named *uśilāṅṇai* for the said deity.

Vikramachōla is represented by a solitary short record (No. B 74) from Kureṅgaṇilmuttam. It is found engraved above the lintel of the southern doorway into the *mahāmaṇḍapa* in the temple of Koyyāmalariśvara also known as Vāliśvara. It calls the stone temple (*karrali*) as *Vikramaśōlan*. This may suggest that the temple was constructed with stones during the time of the king Vikramachōla. The fact that all the other inscriptions now found on the stone-walls of the temple (*A.R.Ep.*, 1912, Nos. 290-294) belong to the time subsequent to the period of that monarch, may also lend support to this suggestion.

No. B 131 from Tiruppaṇaiyūr is dated in the seventh regnal year of the Chōla king Rājārāja. The details of the date viz., Regnal year 7, Rishabha, bright fortnight, Friday, Pushya, would be regular only if the king of the record is identified with Rājārāja II and they would correspond to the 1st May, 1153 A.D. The epigraph records the creation of a *maḍappuṭam* by a Śaiva devotee in favour of a mendicant residing in the *guhāi* (monastery) near the temple of Aḷaḷiyanāyaṇār.

Two inscriptions belonging to the reign of Kulōttuṅga III have been noticed (Nos. B. 95 and 119). The one (No. B 119) from the Chōliśvara temple at Sēṅgālipuram is dated in the [4th] regnal year of the king and the details of the date of the record seem to correspond to the 27th June, 1182. A.D. It records an undertaking made by the Śivabrāhmanas of the temple of the deity Rājēndrachōliśvaramuḍaiyār (i.e., the present Chōliśvara) at Jayasimhakuḷakālapuram (i.e., Sēṅgālipuram) to burn some lamps in the temple for the purpose of which they had received 1400 *kāṣu* from two brothers. The other inscription (No. B 95) is from Malayakkōyil dated in his 37th regnal year. It contains the king's less known *praśasti* commencing *Pūmaruviya iśai mugattōṅ* etc. and records a sale of land as *dēvadāna* to Tiruvorukkāliśvaramuḍaiyanāyaṇār, a deity in Kuḷamaṅgalam by some individuals, referred to as *araiśar* of Paṇaiyūr and Kuḷamaṅgalam.

No. B 141 from Veṅgalam, Tiruchchirapalli District is dated in the 5th year of Rājēndra, who may be identified with Rājēndra III on grounds of palaeography. It records the gift of the income from certain toll taxes on commodities by the guild of the merchant community called *Paḍipēnbhūmi-vishayattār*, in favour of the god Rājārājēśvaramuḍaiyār at Veṅkuḷam i.e., the modern Veṅgalam. The other record of the time of Rājēndra III is a fragmentary inscription (No. B 117) from Sēṅgālipuram bearing a date in his 24th regnal year. It contains the king's *praśasti* in Sanskrit commencing *Samasta-jagad-ēkavīra* etc., and also a part of a record registering a sale of 1000 *kuḷi* of land at the rate of one *aṅḷādu narkāṣu* per *kuḷi*, by the *nagaram* of the locality Jayasimhakuḷakālapuram in favour of two local temples.

LATER PALLAVAS.—No. B 65 from Cheṅgam, Chengam Taluk, North Arcot District is an incomplete record in Sanskrit verse in Grantha characters. It registers the construction of *maṇimandapa*, a *pīṭha* and *upavana* by Khaḍgamalla also called Karavālamalla for the deity at Sōnāchalēndranilaya (i.e., Arunāchalēśvara at Tiruvaṇṇāmalai) and refers to his vassal (*sāmanta*) Gāṅgēya who is credited to have overthrown the lord of Tṛiṇagiri whose identity is not clear. Gāṅgēya is stated to have excavated a tank, constructed a *maṇḍapa* and gifted chariots for the same temple. More details about these benefactions are recorded in an inscription (*SHI*, Vol. VIII, No. 69) in Tamil verse from the Arunāchalēśvara temple at Tiruvaṇṇāmalai. The epithet *malaikonḍaperumāl* assigned to this chief in the latter inscription may be noted in connection with his success over Tṛiṇagiri mentioned in the present record. From the epithets *Khaḍgamalla* and *Karavālamalla* it may be surmised that the king may be identical with the chief, Kōpperuṇṅiṅga II of the later Pallava dynasty (cf. *ibid.*, Vol. XII, p. xii). Another inscription (No. B 68) in the same temple extols the valour of *sāmanta* Gāṅgēyan as one who had defeated the southern kings.

PĀNDYAS.—No. B 93 is copied from the rock-cut temple at Malayakkōyil. It contains the historical introduction *Pūvīṅ-kiḷatti mēvi vīrr-iruppa* etc. of the Pāṇḍya king Śaḍaiyavarman Kuḷaśekhara I (acc. 1190 A.D.) and is dated in the 3rd regnal year of that king. It records an order of the royal official Kalvāyil-nāḍālvān granting exemption from taxes to some *dēvadāna* lands of a temple of the locality. The corrupt nature of the language of the text, and the later characters of the record seem to indicate that the present record is not contemporaneous. This inscription has been published in the *Inscriptions (Texts)* of the Pudukkottai State No. 892.

No. B 97 from the Jagannātha temple at Tiruppullāni Rāmanathapuram District belongs to the reign of the Pāṇḍya King Śaḍaiyavarman Sundarapāṇḍya who styled himself *Emmaṇḍal-amuṅ-konḍ-aruliya*, i.e. Sundarapāṇḍya I. The details of the date of the record viz., regnal year 13, Mina 7, śu. 7, Mṛgaśīrsha and Monday are almost regular corresponding to the 27th February 1262 A.D., though it was Mina 5 (not 7). The inscription records the gift of the village Veludiyūr as *tiruvīḍaiyāṭṭam* by Mayilērum Peumāl *alias* Uḍaiyār Toṇḍaimāṇār of Kaḷattūr *alias* Nalkirttinallūr to meet the expenses of various food offerings to the deity Deyvachchilaip-perumāl (i.e., the god Jagannāthasvāmi) of the temple at Tiruppullāni and to the deity's consort Pūmēlirundār on the occasions of (1) the daily *sandhi* worship named *Mudali-veṅṛāṇ sandhi* (2) the monthly bathing of the deities on the days of the *nakshatra* Uttirattādi; and (3) the annual festival of the deities in the month of Aippaśi. The donor of the record seems to have been

a hitherto unknown feudatory of the king. Uttirattādi is said to be the donor's natal star and Aippaṣi to be the month of his birth. But the epithet *Mudalil-venṇāṇ* after which the special service was named does not seem to belong to this feudatory. It is highly probable that it is a hitherto unknown title of the overlord Śaḍaiyavarman Sundarapāṇḍya I. It may be noted that the name of the goddess viz., *Pūmēlirundār* is a synonym of *Alarmēlmaṅgai* or *Padmāvati* by which the goddess Mahālakṣmī is popularly known.

One of the Tiruppaṇaiyūr inscriptions (No. B 132) refers itself to the reign of the Pāṇḍya king Kōṇēriṇmaikōṇḍāṇ Sundarapāṇḍyadēva. The details of the date of the record viz., the 179th day of the regnal year 3, Dhanus, śu. 11, Saturday, Aśvati may be regular only if the epigraph is assigned to the reign of Śaḍaiyavarman Sundarapāṇḍya III (acc. 1302-03 A.D.) and they would probably correspond to the 27th November, 1305 A.D., consequently the 3rd year of reign must have begun on 2nd June, 1305, A.D., which yields June 22, 1303 A.D., as the actual date of his accession. The inscription records the royal grant of five *vēli* of land to the temple of Aḷagiya Nāyaṇār at Tiruppaṇaiyūr for conducting in the temple the daily service called *Sundarapāṇḍyaṇ sandhi* named after the king.

No. B 103 from the Vaidyanāthasvāmi temple at Śrīvilliputtūr, Ramanathapuram District is dated Śaka 1[4*]43 (1521 A. D.) Kārttigai 14 in the reign of the Pāṇḍya king Perumāḷ Kulaśēkhara. The date of this inscription indicates that the king of this record may be considered to be identical with Perumāḷ Kulaśēkhara 'who revived the past' to whose reign belongs an inscription (*A.R.Ep.*, 1926, No. 524) dated Śaka 1456 (1534 A. D.) from the same temple.

CHIEFS OF DAṆĀYAKAṆKŌTTAI—The fragmentary inscription No. B 53 from Āṇamalai, Coimbatore District refers to *Mahāpradhāna* Immaḍi Rāhuttarāya Kēttaya-[daṇ] nāyaka. It records probably the chief's gift of land with effect from the year Chitrabhānu to a deity (name not fully preserved) to meet the expenses of the deity's worship and festival called *Śitakaragaṇḍaṇ-tirunāl*. This chief was no doubt a member of the family of the chiefs of Daṇāyakaṇkōttai, who claimed to belong to the Muṭagōlaya-kula and who were the feudatories of Vīra Ballāḷa III of the Hoysaḷa dynasty and had the distinguishing titles *Immaḍirāhutta* and *Śitakaragaṇḍa* (see above 1965-66 Introduction, pp. 12-13). An inscription from Avināśi, Coimbatore District, of the reign of the said Hoysaḷa king (*A.R.Ep.*, 1909, No. 189) contains reference to some of the chiefs of the family and to the locality *Śitakaragaṇḍanallūr* and the worship *Immaḍirāhuttaṇ-sandhi* both named after the chief (see also *ibid.*, 1910, para 52). Chitrabhānu mentioned in the record under review may be equated with 1342-43 A.D., since we do not know of any Kēttaya as living in 1282 A. D. with which also this cyclic year may correspond. Hence, Kēttaya of this record may be identified with the Vīra-Chikka-Kēttaya, son of Mādhava-daṇḍanāyaka mentioned in the Daṇāyakaṇkōttai inscription (*ibid.*, 1906, No. 444) dated Śaka 1245 (1323-24 A. D.) and from the Kolūmam inscription (*ibid.*, 1909, No. 158) dated Śaka 1267 (1345-46 A.D.).

VIJAYANAGARA—No. B 115 from Śēṅgālipuram, is in characters of the 16th century A. D. and it gives the second name, Kṛṣṇadēvamahārāyapuram to the village already well known as Jayasīṃhakulakālapuram as the Chōḷa inscriptions (see above) and the present record also indicate. The record contains no reference to any ruling king. But the above mentioned new name of the village may indicate that the locality was so named after Kṛṣṇadēvarāya, the famous Vijayanagara emperor (1509-29 A. D.). The cyclic year Bhāva in which the record is dated perhaps corresponds to 1514-15 A. D. The epigraph registers a gift of land and some house-sites by an individual of the place to a local temple.

MISCELLANEOUS—No. B 30 is a seal discovered at Allahabad, Uttar Pradesh. Written in Sanskrit language and Brāhmī script of about 1st-2nd centuries A. D., it contains the legend *Śrī-Harishēṇasya*. The seal bears, besides the legend, symbols such as bow and arrow in the upper part, *Yūpa* on the left, a sword pointed downwards on the right and *Śrīvatsa*, *svastikā*, conch and *nandipāda* in a row below. There is great similarity between this seal and other such seals discovered at Rajghat (*Studies in Ancient Indian Seals*, p. 41 and plate IV, No. 3). Harishēṇa mentioned in the seal under review cannot be identical with his namesake mentioned in the Allahabad Pillar Inscription of Samudragupta (*Contra. Ibid.*, p. 41, foot note 2), on account of the fact that the present seal will have to be placed, from the point of view of palaeography, much earlier to the Gupta inscription.

No. B 50 copied from the base of a shrine exposed to view in the course of the excavation of a mound known as Perumāḷ temple site at Talaikkaṇāñchēri (Sarvamaṅgaṇagar), Chingleput District, Tamil Nadu is in Tamil language and characters of about the 10th century. The portion containing the king's name may be read *tipatipannar* thus suggesting that the king's name can be restored as Pārthivēndrādhīpativarman whose inscriptions are known to have been copied from this area. It records the gift of land made to provide for *Śrībali* service and two perpetual lamps for the deity described as the *dēvar* of Tiramēṇṇāl (i.e., the illustrious temple on the west) by *Adigaḷ* Taraṇi Vichchādiraṇ (Dharaṇi Vidyādharan) of Uṇṇukkāḍu in kūṇṇam on the south bank of Kāviri in Chōṇāḍu. The *sabhaiyār* of the place (name lost) seem to have received gold from the donor towards the price of the two pieces of land set apart for the two purposes and also towards the lump sum for exempting the land from tax. The second piece of land is stated to be located in a village in Maṅgala-nāḍu on the south bank (of Kāviri) in Chōḷa-nāḍu. Another person designated as *Adigaḷ* Nīṇāḍi *alias* Parakēsari-mūvēndaveḷāṇ is known to have hailed from Uṇṇukkāḍu which is stated to be in Āvūr-

kūgram. The latter is also described as the *Śrīkāryam* of the temple of Tiruvorriyūr-uḍaiyār (see above, 1973-74, Introduction pp. 4ff).

A fragmentary bilingual record (No. B 96) is found on the right side of the body of the stone elephant set up in front of the Valivittayyanār temple at Kamudi, Ramanathapuram District. The text is written in Sanskrit and Tamil, respectively engraved in the Grantha and Vaṭṭeḷuttu characters, of about the 10th century A.D. The original stone-slab bearing the inscription had been shaped into an elephant in a subsequent period. Hence the record is damaged and fragmentary. The epigraph contains a Sanskrit *praśasti* commencing *Samastabhuvanāśraya*, etc. of a corporation consisting of the guilds like the *paṭṭinam* of the Eighteen-Nāḍu, the thirty-two Vēlarpuram, the sixty-four Kadigaittāvalattu Cheṭṭis, etc. In the *praśasti*, the members of the corporation are described as the original servants (*mūlabhṛīya*) of the god Vāsudēva (i.e., Viṣṇu) whose chest is adorned by the goddess Lakshmi, and as the children (*makkaḷa*) of the goddess Śivīra-Paramēśvari. The text of the record, though unfortunately not fully preserved, on the whole resembles the one already found in an inscription from Pirāṇmalai, Ramanathapuram District, in which a similar but much bigger corporation consisting of many more guilds is found to have a similar *praśasti* commencing *Tribhuvanāśraya* etc. (see *III*, Vol. VIII, No. 442). The Pirāṇmalai record contains references to the localities like Karuvūr-Vaṇjimānagaram, Muḍivaḷaṅguṣōḷapuram (line 35), obviously named after the Chōla king Kulōttuṅga III. This may suggest for that record a date much later than that of the present record under study.

No. B 107 from the ruined Vēṅkaṭēśvarasvāmī temple at Gingee, South Arcot District, Tamil Nadu, is interesting in as much as it gives, in a Tamil verse, the following formula to arrive at the number of the corresponding Kali year of a given year of the Śaka era : The number of the Śaka year (expired) plus 3179 is equal to the number of the corresponding year of the Kali era.

ARABIC AND PERSIAN INSCRIPTIONS

During the year, no new record of the pre-Mughal kings of Delhi has come to our notice. But a few published records of the Tughluqs were re-examined and listed during the year : No. 27, from Broach a district headquarters in Gujarat, was published in *Epigraphia Indo Moslemica*, 1933-34, Supplement (P. 26, Pl. XIVc) where, however, the *nisba* of the governor Daulatshah was wrongly read as Butāmārī instead of Butahārī and the name of the builder namely Iqbal, was not read. In No. 32, also from the same place (*ibid.*, p. 27, Pl. XVa), apart from the error made in the reading of the same *nisba* of the said official, the phrase indicating the name of the scribe— one of the very few instances in early inscriptions of Gujarat at least—was misread and left untranslated. The re-examination shows that this epigraph in bold *Thuluth* of a high order was executed by Kamāl, who is unfortunately not known from any other source.

But by far the most important of the Tughluq records listed here is No. 71, from Fatehābād in Hissar district of Haryana. Though the record engraved on a pillar believed to have been set up by Firūz Shāh Tughluq was known as early as almost a century ago, its contents have remained totally unknown. According to Mr. H.B.W. Garrick, the Assistant Archaeological Surveyor, who saw the epigraph in 1883 (*Arch. Sus Ind. Rep. XXIII P. 11*), it was translated by Maulavī Ziyāu'd-Dīn Khān Nayyar Rakhshān, the well-known scholar and the then Extra Assistant Commissioner (who, according to one report, spent more than a month there trying to decipher the inscription), but neither the said translation has been published so far nor did Mr. Garrick give any information about its contents or purport (*Ep. Ind.*, II, p. 159, f.n. 43 and p. 424, f.n. I). According to Dr. Paul Horn of Strassburg too, to whom its rubbings were sent by Mr. C.J. Rodgers, "it is not possible to decipher this evidently most important document", whose "letters have been much injured and many patches of the stone have fallen off", "only single words are here and there legible", it "belongs to a king of the Tughluq dynasty and contains long historical accounts", "Tughluq Shāh himself is mentioned" and "an occurring date the reference of which is not clear, is the first Shā 'bān 725 (13th July 1325) which falls in the first year of Muḥammad son of Tughluq Shāh" (*ibid.*, p. 159). No efforts seems to have been made since then to have the inscription copied and deciphered, nor does it seem to have been taken notice of by historians of the Tughluq dynasty.

The writing is further deteriorated with the result that its full purport cannot be determined. But what sustained efforts have yielded by way of decipherment from the rubbing amounts to this (which is quite interesting) : The record seems to comprise a notice of some sort of memorial set up by Firūz Tughluq. The notice is prefaced by a brief account of the Tuluq dynasty—circumstances under which the dynasty was founded by Ghiyāthu'd-Dīn Tughluq Shāh, his being succeeded by Muḥammad bin Tughluq Shāh and the latter's nomination of Firūz Shāh as his successor. The record also contains reference to the Mongol menace and names some Mongol chiefs and mentions one place Ahmadābād in connection with its visit by Muḥammad Shāh's prime-minister Khwāja-i-Jahān. It also furnishes exact date of the death of Tughluq Shāh of the accession to the throne of his son and successor Muḥammad Shāh, about which there is difference of opinion among the historians (*Ep. Ind. Ar. Per. Suppl.*, 1957 and 1958 p. 30-34) and also specifies the period of rule of both these monarches.

Among the records of the Mughal emperors, No. 184, from Srinagar in Kashmir, is a new record of emperor, Akbar. Dated in his 44th regnal year corresponding to A.H 1006 (1597-98 A.D.), it provides some new and important information : It states that the fort of Nāgar

Nagar was built at a cost of one crore and ten lacs of coins under the supervision of an official named Kuwāja Muḥammad Husain. The amount, it is interesting to note, is stated to have been sent from the imperial treasury, and 260 Indian master-masons were deputed by the emperor to carry out the construction. Again, specific mention is made of the fact that in the project, forced labour was not employed. The epigraph being *in situ*—it occurs on the facade of a gateway called Kāthī-Darwāza, it can be safely inferred that the fort or fortress was called Nāgar Nagar, but the text does not explain why it was named. Also, it is not clear from the text if the amount mentioned was in rupees or *dāms*; very probably it was *dāms*; No. 329, a record of emperor Shāh Jahān's time, from Ajitmal in Etawa district of Uttar Pradesh, recording the construction of the *Sarāi* of Ajitmal Kāyasth (Kāyasth in the text), is dated in his 14th regnal year. The Hijra year is also given in figure, but its execution being not very perfect, the figure reads like 1049, as given in the *District Gazetteer* (p. 179), while the said regnal year corresponded to A.H. 1050-1051. A careful examination of the epigraph shows that the figure is 1051. This would correspond to the Vikrama Samvat 1698 inscribed in Nāgarī characters.

No. 328, from Dehradun in Uttar Pradesh, is an extremely interesting document recounting the circumstances in which the Gurudwāra of Rām Rāi on which it occurs was founded after the death of Guru Rām Rāi in A.H. 1099 (corresponding to Vikrama Samvat 1788 (1688 A.D.) in the time of Aurangzeb. Another new inscription of Aurangzeb, No. 186, from Srinagar, in Kashmir, is again quite important. It refers to the grant of some money—55 coins to be exact—made in A.H. 1100 (1688-89 A.D.) by the emperor towards the expenses of lighting in and feeding of the poor at the *Khanqāh* of a saint built about forty years earlier. Its main point of interest, particularly to numismatists, lies in the use of the term for the coin which reads like *pūrī* (or *paurṇī*). This term has, so far as we are aware, not been met within numismatic studies and we are not in a position to explain it.

Among the later Mughals two new records of Shāh 'Ālam II have been found in territories where almost independent rules were established: No. 322 from Aurangābād in Maharashtra, recording the construction of a well by one Sulṭān in A.H. 1177 (1763 A.D.), quotes the emperor's regnal year and not of the Nizāmu'l-Mulk of Hyderabad under whom Aurangābād then lay. Likewise, No. 382, an epitaph from Murshidabad also quotes his regnal year 24 corresponding to A.H. 1196 (1781-82 A.D.). The provincial dynasties represented in this group are those of Bengal and Gujarat. In the case of the Bengal Sulṭāns, their inscriptions listed here have been previously published, but re-examination, in a few cases, has enabled us to rectify some serious mistakes. In Nos. 353 and 355, from Tribeni in Hooghly district of West Bengal, for example, the name of the territory whose ministers and commanders-in-chief had built mosques in the time of Sulṭān Husain Shāh was wrongly read as Man-khād (*Ep. Ind. Mos.*, 1915-16, p. 13, Pl. 13, pl. IVb and p. 12, pl. IV a). The correct reading of this place-name which also occurs in another epigraph (*A.R. Ep.*, 1959-60, No. D, 7) is San-khād. But a more serious mistake or rather an inexplicable blunder in the published notice is in regard to No. 362, from near Chunākhālī in Murshidabad district of West Bengal. Attention to this epigraph was first drawn in 1893 by Henry Beveridge through its English translation (*Proc. Asiat. Soc. Beng.*, 1893, p. 55). Though Beveridge's notice was imperfect—it did not clearly name the builder—he had correctly assigned the record to Saifu'd Dīn Firūz Shāh. Subsequently, Dr. A.H. Dāni (*Bibliography of the Muslim Inscriptions of Bengal*, p. 42) and Maulavi Shamsu'd-Din Aḥmad (*Insc. Beng.*, IV, p. 140), presumably on the basis of its date 2nd Muḥarram A.H. 896 (15th November 1490 A.D.) asserted that the record belonged to Nāṣiru'd-Din Maḥmūd Shāh II who is believed to have ruled for some time during the year A.H. 896 (1490-91 A.D.). Now the kingship of Maḥmūd Shāh-II itself is doubtful. He is stated to have ruled for a few months in A.H. 896, mainly on the basis of some histories of the Mughal period whose accounts of the Bengal kings have been found to be grossly incorrect (*Tabaqāt-i-Akbarī*, Vol. III, Calcutta, 1935, pp. 262-70 : *Tārīkh-i-Firishta*, Kanpur 1884, pp. 206-300 : *Arabic History of Gujarat*, Vol. III, pp. 977-980 : etc. and his few coins and three inscriptions (the one under notice being one of them). But subsequent researches have shown that the coins attributed to him were issued by Nasirud-Din Maḥmūd-I (*Corpus of the Muslim Coins of Bengal*, pp. 175-76) and among the two inscriptions, one is dated A.H. 847 (1443 A.D.) in the reign of his very earlier namesake (*A.R. Ep.*, 1959-60, No. D, 22), and the other one is a record of Aurangzeb (Paper entitled "The two so-called inscriptions of Nāṣiru'd-Din Maḥmūd Shāh -II (1490-91 A.D. of Bengal," read at the 3rd Session of Bangladesh Itihas Parishad, Dacca in 1973. As to the third inscription—the one under notice—it is strange that without seeing it or its rubbing, both Dr. Dāni and Maulavi Shamsu'd-Din Aḥmad should assign it to Maḥmūd II merely because only part of the year A.H. 896 in which it was set up could be accounted for, for his reign, while Dr. Dāni has not disclosed any other ground for his view, according to Maulavi Shāhib, Beveridge's "reading of the inscription seems to be erroneous and the English translation faulty in many places," "it is conclusively proved on numismatic and epigraphical evidence that in 896 A.H. (1490 A.C.) Maḥmūd Shāh II was on the throne of Bengal" and "as such Beveridge's reading of Firoz Shāh's name in the inscription may be taken as conjectural". He also seemed to think that "or perhaps it was due to the defect in the inscription itself". What is more, Maulavi Shāhib proceeds to quote his tentative version of the text (op. cit., pp. 140-41).

In short, the Chunākhālī record unambiguously refers itself to the reign of Firūz Shāh, which means that he continued to rule unto the year A.H. 896 and was at least on the throne on the second day of the first month of that year when the epigraph was set up. Our reading has also shown that the builder of the mosque was Majlis Pārbek. Of the records of the Sulṭāns of Gujarat, No. 49, from Surat, is a new but fragmentary epigraph containing the name Muzaffar Shāh only. It is therefore not possible to say with absolute certainty to which of the

three kings of this name it belongs, but on palaeographical ground, it can be assigned to Muza'far Shāh I, the founder of the line No. 21, from Broach, was published earlier *Ep. Ind. Mos.* 1933-34, Supplement, p. 29, XVI). Its re-examination has exposed quite a few mistakes in the published reading, besides finalising some portions which were tentatively read or left out. The mosque, according to our reading, was originally called Khimlī mosque (cf. "the minarets and the mosque were designed by the skill of Khimā'y (?) " as stated in *ibid.*) and the name of the father of Malik Fathu'llāh at whose instance it was built was Malik Khidr (and not "Malik Jafar" as stated in *ibid.*) This Malik Khidr may perhaps be identical with an official of the same name who received the title of Ṣafiu'l-Mulk at about the time of this record (*Mir'āt-i-Sikandari*, Baroda, 1957, p. 96.). Again, the published version fails to take note of the fact that the epigraph uses the term Khudā-i-gān-i-Ghāzi for the late monarch Qutbu'd-Din Ahmad Shāh I in whose reign the construction of the mosque started : it read the term doubtfully (*ibid.*). This indirectly shows that the practice of investing the Sultāns with posthumous titles (cf. *Mir'āt-i-Sikandari*, p. 23), as was later customary with the Mughal emperors, was current in Gujarat earlier. The inscription also corroborates the earlier date-11 Rajab A.H. 862 corresponding to 25 May, 1458 A.D. (*Arabic History of Gujarat*, Vol. I, p. 14) for the accession of Mahmūd I, the later date being 1, Shā'bān, A.H. 863, corresponding to 3 June, 1459 A.D. (*Mir. Sik.* p. 95). Likewise, in the published version of another record from the same place, No. 37 not only the name of the high official which according to its editor himself, looked "like Alb (p) Khān in the plate "has been wrongly read as Ulugh Khān (*Ep. Ind. Mos.*, 1933-34, Supp., p. 30), but the erroneous reading has been sought to be justified by saying that the knotted head of the letter gh has worn off (*ibid.*, p. 31). As a matter of fact, the name clearly reads Alb (p) Khān in the plate (*ibid.* pl. XVII b).

Taking the miscellaneous records, of those of Gujarat State, Nos. 10 and 11, from Hal-darvā in Baroda district, recording the death of two persons in A.H. 706 (1306 A.D.) and A.H. 700 (1301 A.D.) respectively, were noticed earlier, but in both cases the common *nisba* was left unread (*ibid.* 1499-50, p. 16, pl. VIII a and p. 17, pl. VIII b). According to our reading, the *nisba* is "Dholāqī" which means that the deceased belonged to Dholqa (modern Dholka Ahmadabad district). The two deceased appear, from their names, to have been related as uncle and nephew and also belonged to the Khaṭīb (lit. Preacher) family. These are incidentally among the very few early Muslim epitaphs that have come to our knowledge in the state. In another published early 14th century epitaph (No. 170) from Rānder, now a part of Surat city, the sobriquet 'Alamgar (i.e., lance-maker) was doubtfully read and in translation he was described as having been of Mecca (*ibid.*, 1933-34, Supp., p. 37). The sobriquet, evidently indicating a family name, is quite clear, and there is nothing in the text to indicate Mecca as his origin. Incidentally, we have a couple of more persons of about this period bearing this sobriquet, who appear to have been related to each other (*A.R. Ep.*, 1956-57, No. D, 73 and 1959-60, No. D, 126). No. 35, from Broach, is an important record which is unfortunately badly damaged. It was published earlier (*Ep. Ind. Mos.*, 1933-34 Supp., p. 31, pl. XVIII b). But its date, clearly inscribed in figure, was wrongly read as A.H. 973 instead of 971 A.H. to conform to the year afforded by the chronogram, which was wrongly deciphered—the deciphered text in *ibid.* is vague if not meaningless—and the correct reading yields 971 A.H. only.

It is a pity that the entire extant portion of this epigraph—considerable portion thereof has disappeared—has not been published. Remarkable for its exquisite calligraphy, it deserves to rank among the best specimens of *Thulth* script on stone, and fortunately, it has preserved the name of the artist, viz. Muḥammad the khattāṭ (i.e., Calligrapher). Judging from the text which was composed by him, he appears to have been a poet of no mean order as well. No. 8, from Barodā, is a new record dated A.H. 1104 (1693 A.D.) in which a resident of the place made a Will disposing his property situated in the city. The contents of the Will make interesting reading.

Jammu and Kashmir is represented in the present group by a large number of inscriptions. Most of these are epitaphs and provide interesting information useful for the history of the region. Ranging in their dates between the 15th and 19th centuries, these epitaphs from Bij-bahārā in district Anantnag, Bārāmullā and Srinagar refer to men of different vocations, including saints and officials. The most important of these, perhaps, is No. 176, from Srinagar which has, on examination, proved to be the epitaph of the wife of Sultān Zainu 'l-'Ābidin, the celebrated king of Kashmir. Unfortunately, this record is badly damaged, and the extant writing does not contain any other particulars except the year A.H. 856 (1452 A.D.) which is obviously the date of her death. It is surprising that this record should have remained unnoticed so far. No. 195 also from Srinagar, records the death of Amīrzāda Ḥasan Mir who also appears to belong to a high family, in A.H. 898 (1492-93 A.D.). One more 15th century epitaph, No. 234, commemorates the date of the demise of Ḥayāt khān, who too, like the Amīrzāda just mentioned, would have remained unknown but for this epigraph.

Another epitaph of the same period, No. 192 furnishes the name of the son of the well-known Srinagar saint, Sayyid Muḥammad al-Madani (Cf. No. 191). His name is Yahyā the date of his death is unfortunately not available. A 16th century epitaph, represented by Nos. 207-08, also from Srinagar, reports the death of a saint Shaikh Dānyāl who is stated to have staked his life in the path of God in A.H. 947 (1540—41 A.D.). No. 182 is an epitaph of a celebrated personage of Akbar's Court, namely Hakim Humām; his date of death is not given therein, but it palaeographically belongs to the 16th century. Among other personages mentioned are Fateh khān son of Mir Darwish 'Arab Baghdādī (No. 203), Malik Muḥammad Khān described as Bāzian, a Persian hero (No. 172), 'Abdu'r-Raḥīm khān (No. 209), Husain Baig (No. 211) Imām Qulī Baig (No. 217), Parvāz Baig (No. 218), Naurūz Qulī Baig (221) and

his mother and wife (No. 213), Farhāni or Farakhāni Baigi *khānam* (No. 223), Mīr Sa. 'dī (No. 227) and the like, who flourished in the 17th century. The 18th century epitaphs include those of Amān Baig (No. 243) and Mīr Shāhī (No. 206).

A new record of Srinagar, No. 189, records the construction of a mosque and a bath (*hammām*) of Dārā Shukūh. This may be taken to mean that the prince had constructed this. The text was composed by Shāh. Some Kashmir inscriptions listed here record the construction of the mausoleums or *khānqāhs* of renowned saints. No. 151, from Trāl in Anantnag district, records the construction of the Khānqāh of Shāh Hamadān in A.H. 1106 (1694-95). According to No. 166, from Srinagar, the Gilānikhānqāh was constructed in A.H. 1182 (1768-69 A.D.); its metrical text was composed by Āzād who may be identical with the celebrated author and poet Mīr Ghulām 'Alī Āzād Bilgrāmi who is stated to have died in A.H. 1200 or so. According to No. 194, from Srinagar, the reconstruction of the Tomb of Sayhid (Muhammad Madani) took place in A.H. 1191 (1777 A.D.), which should be kept in view while discussing the architectural features of the building.

The construction of bridges in Srinagar finds mention in three inscriptions of the present group : According to No. 178, now fixed into the wall of a Dargāh, one bridge was built in A.H. 1081 (1670-71 A.D.) by Saif Khān who is none other than Kashmir's governor under Aurangzeb (*Ma 'āthir-u' l-Umarā*, Vol. II, p. 483). One Maheśh son of Shankar Dās constructed one bridge in A.H. 1085 (1674-75 A.D.) according to No. 249. The bridge seems to have been completed in the following year, according to No. 250, which designates the builder as Chandhary, making him, thus, very probably, an official. A third bridge was built in A.H. 1093 (1682 A.D.) by Mīr Ahmad, about whom nothing is known, according to No. 173. The bridge near which the loose slab bearing this inscription lies is now known as Ahmadākadal.

Majority of the epigraphs from Karnataka listed here are from Bijāpūr, and since a special survey of Bijāpūr inscriptions was made, majority of the present group were noticed earlier (*Arch. Sur. Ind. Memoir No. 49*) and there was little hope of finding new epigraphs. However, a few new records have been located there. Of them, the most important is No. 269, purporting to record the construction of the house of Ikhtiyār Khān Gujarātī described in the text as Ibrāhīm 'Adilkhāni. This is, one of the very few records referring to domestic architecture which have survived in the entire range of Arabic and Persian inscriptions of India, also what is more important, it is *in situ* and the building too, on which it appears is mostly intact and is fairly well-preserved--it houses a small Hospital and godown of the Khādi Grāmodyog. The inscription is undated but we have at Bijāpūr quite a few records of this Ikhtiyār Khān dated A.H. 951 (*A.R. Ep.*, 1952-53, Nos. D, 44-46, *ibid.*, 1964-65, Nos. D 276, 281) which make him a nobleman of Ibrāhīm 'Adil Shāh. I. It may be noted that the sobriquet used for him in the text is Ibrāhīm 'Adil Khāni and not Ibrāhīm 'Adil Shāhi. No. 294, recording the construction of a bastion by Afzal Khān, a celebrated nobleman of Muhammad 'Adil Shāh was published earlier (*Mem. Arch. Sur. Ind.*, No. 49, P. 51, No. 543), but its date is wrongly given there as A.H. 1043 (1633-34 A.D.) instead of the correct A.H. 1053 (1643-44 A.D.) Likewise, No. 273 was also noticed earlier (*ibid.*, p. 75, No. 463), but its published version is grossly incorrect and misleading. For example, it was stated therein to purport that "when the king (constructed this building ?) you would say that the fort (?) of Khaibar had raised its head (?)". As a matter of fact, it refers to the appointment of Āqākhusrāw, an official of note under the later 'Adil Shāhis (*Ep. Ind. Mos.*, 1939-40, p. 22), to the post of department of civil supplies (*mahall-i-rātīb*) and that it was he who constructed the edifice. This inscription is fixed into the wall of the building called Ambār-Khāna (granary) on the Jāmi'-Masjid road of the city and is evidently *in situ*; the building, thus, stands identified once for all. Also, the reference to the civil supplies department and Āqākhusrāw's holding charge of it are important pieces of information furnished by the record. No. 272 appearing on a Water Tower near the Anḍū-Masjid, is noticed here for the first time, but it is an exact duplicate of No. 271, another record on the same place published earlier (*Mem. Arch. Sur. Ind. No. 49*, p. 76, Nos. 419-20). It is not understood how there should be two epigraphs of identical text and calligraphy side by side. It is not unlikely that this epigraph was originally fixed on another Water Tower. In another noticed epigraph, No. 279, the identity of 'Ināyatu' llāh Baig, both as *ṣadr* and composer of the text was not indicated (*ibid.*, P. 78).

Of the other new records from Karnataka, Nos. 251 and 253, from Afzalpur near Bijāpūr record the dates of the mosque and tomb of Afzal Khān referred to above. No. 321, from Raṭṭihalli in Dharwar district, is undated, but can be assigned on palaeographical grounds to the 16th century. It bears the name of the scribe Ghauth al-Husaini.

Two epigraphs from Uttar Pradesh may be mentioned here. No. 330, from Bilgrām in Hardoi district, recording the construction of the tomb of Sayyid Muhammad, a local saint in A.H. 1151 (1738-39 A.D.) reports him to have conquered Bilgrām in A.H. 614 (1217-218 A.D.) No. 337, an epitaph, from Sāndi in the same district, refers to the deceased Hājī Alī Khān as a great Khān; he died in A.H. 1159 (1746-47 A.D.).

Among the epigraphs of West Bengal, Nos. 345-47, from Ādi Saptagrām in Hooghly district, are noticed here for the first time. Though other records from the site--Tomb of Shāh Fakhru' d-Dīn were listed or published earlier (*A.R. Ep.*, 1955-56, No. D, 23, *ibid.*, 1959-60, Nos. D, 7-8, *Ins. Beng.*, Vol. IV, pp. 126, 225, 226), No. 345 was left out presumably because being badly damaged, it defied decipherment. Sustained attempts have succeeded in establishing its purport, namely that the mausoleum (*Rauda*) of Sayyid Fakhru' d-Dīn was constructed in A. H. 928 (1522 A.D.). The Sayyid is mentioned with a number of high-sounding terms of veneration and seems to have commanded great respect as a saint. From these, he would

appear to hold official position or at least command influence in official circles. The name of the builder does not appear to have been given in the text but it is reasonable to assign its construction to the deceased's son Sayyid Jama'lu-Din Husain who built a Jāmi' mosque in A.H. 936(1529 A.D.), according to two more inscriptions found at the findspot of the inscription under notice (*A.R. Ep.* 1955-56, No. D. 23, *ibid.*, 1959-60, No. D. 8; *Ins. Beng.* Vol. IV. pp. 225, 226). Nos. 346 and 347 are fragmentary their extant text comprising Qur'anic verses they were set up towards the end of A.H. 936 (1330 A.D.).

Nos. 348-51, from the famous Imāmbāra at Hooghly, are 18th-19th century epitaphs of persons of note. Likewise, some persons of eminence of the late 18th and early 19th century, connected with the *Nizāmat* of Murshidābād, are commemorated in Nos. 366, 367, 375, 376, 377, 378, 383, etc., from Murshidābād of them. No. 375 records the demise of a physician, Hakīm Muḥammad 'Askarī a native of Akbarābād (i.e. Agra) who died in A.H. 1207 (1792 A.D.). Nos. 377 and 378 refer to Miyān Muḥammad Hilāl who is referred to as the Keeper of the Jewels of the Nawwāb Nāzim's Palace. According to No. 377, he built a mosque in A.H. 1216 (1801-02 A.D.), while No. 378 records his demise in 1802 A.D. The English version of his epitaph spells his name curiously-as MAMAHMMCD HAWLAL. Among other persons of note who find mention are 'Umadatu' l-Mulk Ashrafu'd-Daula (No. 383), l'tibār khān (No. 367), and 'Amar 'Alīkhān and Dārāb 'Alīkhān (No. 376).

A.—COPPER PLATES, 1974-75

1 DG/A/81

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH					
1	Hyderabad —Copper-plate received from the Superintending Archaeologist, South Eastern Circle, Hyderabad, Findspot: Burhikhar near Malhār, Janighir Tahsil, Bilaspur District, Mādhyā Pradesh.	Sōmavarṁśis of South Kōśala		Year 57, Māgha	Sanskrit, Southern (Box-headed)	The last plate of a set contains the imprecatory portion and the date. The engraver was Nāgādēva, son of Gōlayya. In characters of about the 6th century.
	KARNATAKA					
	BANGALORE DISTRICT					
	BANGALORE TALUK					
2	Bangalore —Copper-plates received from Shri Anandalvar, Conservation Assistant, Archaeological Survey of India, Findspot: Belūr, Belur Taluk, Hassan District.	Vijayanagara	Harihara II	Śaka 1304 Dundubhi, Kārtika ba. 10, Sunday=1381 A. D., November 10 f.d.t. -91.	Sanskrit, and Kannada, Nāgarī	Records that the farmers, merchants, etc., of the villages Vijaynagari, Hastināvati, etc. resolved in the presence of the deity Virūpāksha to levy various taxes on immovable and movable properties in their villages for payment by way of <i>rakṣā-śulka</i> to Muddēya-danḍanīyaka, the <i>mahāpradhāna</i> of the king, on whom they conferred the <i>prithvi-śettijana</i> . Contains at the end the signature of a person and the names of two deities in Kannada script. Text published in <i>Ep. Carn.</i> , Vol. V, Part II, No. 73, pp. 199 ff. Translation published in <i>Mysore Inscriptions</i> , pp. 267 ff.
	MYSORE DISTRICT					
	MYSORE TALUK					
3	Mysore —Copper-plates received from Dr. M. S. Nagaraja Rao, Director of Archaeology and Museums, Karnataka, Set No. 1. Findspot: Narihalla project area, Sandur Taluk, Bellary District.	Chālukya of Kalyāṇa	Āhavamalla (Sōmēśvara I)	Śaka 969, Sarvajit, Pushya śu. 5, Thursday=1047 A.D., December 24.	Sanskrit, Nāgarī	Gives a detailed genealogy of the king. Issued from his victorious camp near Kalyāṇa, the most important of the 12 villages inside <i>Mayāṛakhaṇḍikā</i> . Records the royal grant of 300 <i>nivartanas</i> of land in the village of Gaṇḍīyapāla in Ponnurugunda-30 to the <i>grīhāmālya</i> Muṭṭijinārya, on the occasion of Makara-Saṁkrānti for renovation, worship and offerings in the Traipurusha temple in Vēhūra in Ponnurugunda-30 situated in the Vilvōla-vishaya and for feeding 200 students and teachers of various <i>śāstras</i> in the same temple. The charter was written by Jayākara, the son of Prajñākara.
4	Set No. 2. Do.	Hoysala	Vīra-Narasirīha	Śaka 1146, Tārana, Pushya śu. 11, Uttara-yana-Saṁkramana-Vyātīpāta, Sunday=1224 A.D., December 22 f.d.t. -21	Kannada	Gives the genealogies of the king and his subordinate <i>mahāpradhāna mahāpasāḍya</i> Amutayya-danḍanīyaka <i>alias</i> Pesala Hanumarita and records the grant, by the latter, of the village Komḍukasivura for conducting <i>aṅga-raṅga-bhōga</i> , daily worship, festivities, etc. to the deities Amṛitēśvara, Vāmeśvara and Lakṣminārāyaṇa in the Trikūta temple in the Śrīpura-agrahāra in Kalkani-nādu as well as for repairs, renovation, etc., of the said temple which was caused to be constructed by him.

A.—COPPER PLATES, 1974-75—contd.

14

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA—concl'd. MYSORE DISTRICT—concl'd. Mysore—concl'd.					
5	Set No. 3. Do.	Rāshtrakūṭa	Kṛishṇa Kanharadēva	Parābhava, Chaitra ba. 15, Sunday.	Sanskrit mixed with Kannāḍa, Nāgarī	Spurious. Purports to have been issued from Kamdhārapura and seems to record some grant of land in Karāḍikatti-30. In characters of about the 13th century.
6	NANJANGUD TALUK Hallithidda. —Copper plate in the possession of Shri Raghupati Nayaka.	Western Gaṅga . . . . .	....	....	Sanskrit, Kannāḍa	One of the plates from the set probably the second plate. Gives the genealogy of the dynasty from Śivamāra-Saygotta to Ele-gaṅga's son. The text is identical with part of the Kāḍālūr grant of Mārasimha II. Published in <i>Ep. Ind.</i> Vol. XXXVI, pp. 160 ff. In characters of about the 10th century.
	MADHYA PRADESH INDORE DISTRICT INDORE TAHSIL					
7	Indore. —One set of two copper-plates kept in the State Museum. Findspot: Dēpālpur, Depalpur Tahsil, Indore District.	Paramāra of Mālwā	Bhōjadēva	Vikrama 1079, Chaitra śu. 14.	Sanskrit, Nāgarī	Records the grant of thirty-four <i>auśas</i> of land along with four ploughs from the ordinary land attached to the village of Kiri-kaikā in the western district (<i>paśchimapathaka</i>) of Ujjain to the brāhmaṇa Vachchhala, the son of <i>Bhaṭṭa Sō[mē*]śvara</i> who belonged to Ātrēya-gōtra, who had the three <i>pravaras</i> Ātrēya, Archchanānasa and Syāvāśva, who was rich with Vedic studies, who belonged to Bahvricha-śākhā and who was an emigrant from Mānyakhēta, by the king from his camp at Dhārā for his own merit as well as for the merit of his parents. Published in the <i>I.H.Q.</i> , Vol. VII pp. 305 and plates.
8	Another set of three copper plates preserved in the same Museum. Findspot: Rājpur, Rajpur Tahsil, West Nimar District. Through Dr. S. Subramonia Iyer.	Do.	Naravarmmadēva	(1) Vikrama 1148, Pausa ba. 15, Sūrya-grahaṇa. (2) Vikrama 1177, Chaitra śu. 9, Thursday=1120 A.D., March 11. The <i>tithi</i> ended on the previous day.	Sanskrit (corrupt), Nāgarī	Records the grant of villages Mahatahā and Āmbhastathā to the brāhmaṇa Nāyaka Mādhavadēvaśarmma, son of <i>Tripāthi Vāvaṇa</i> and grandson of <i>Tripāthi Pravaṇāha</i> who belonged to the three <i>pravaras</i> Kaundinya, Vasishtha, and Maitrā-varuṇa, Kaundinya-gōtra, Aruṇi-śākhā, Lādānvaya and who was an emigrant from Parichāura-mahāsthāna by <i>Mahāmāṇḍalēśvara</i> Raṇadhavaladēva ruling Pūrṇa-pathaka-1040 on the occasion of the solar eclipse after taking a bath in the confluence of the rivers Kapilā and Rēvā while camping at Amarēśvara-tirtha on the first date. The grant was written on the second date by Jayē-bhāṇḍāgāra, probably on orders of <i>Mahākshapaṭala</i> Kuntārya. Mentions <i>Dā, Purōḍi(hi)ta</i> Vāmanasvāmī and <i>Rājaputra</i> Kumārapāla.

9	Single copper-plate preserved in the same Museum. Findspot : Not known.	Ruler of Udaipur	<i>Mahārājādhirāja Mahārāja Arasiha</i> (Arisirha II).	Vikrama 1827, [Chaitra] śu. 9	Local dialect, Nāgarī	Records the grant of three villages (names given) by the king to Ahalyābāi Hōlkar. Published in the IHQ., Vol. XXIV, pp. 141 ff.
<p style="text-align: center;">MAHARASHTRA</p> <p style="text-align: center;">NAGPUR DISTRICT</p> <p style="text-align: center;">NAGPUR TAHSIL</p>						
10	Nāgpūr.—Impression from the Curator, Central Museum, Nāgpūr. Findspot : E'lichpūr, Amaravati District.	Rāshtrakūṭa of Vidarbha	Ādityarāja	....	Sanskrit, headed	Box- Incomplete. The only plate of the set available introduces the king. Records the royal grant of the big village consisting of Chikhalikā and other localities probably in Añkishthā-bhōga, to several brāhmanas including Mātrilasvāmi of the Bhāradvāja gōtra. In characters of about the 7th century. Published in the <i>Vidarbha Samsōdhan Mandal Varshik</i> , 1974, No. 10, pp. 139 ff.
11	A set of two copper-plates preserved in the same Museum. Findspot : Gōdarpurā, Khandwa Tahsil, East Nimar District (Museum No. 7).	Paramāra of Mālwā	Jayavarma	1) Vikrama 1317, Āgrahāyana śu. 3, Sunday Pūrvāshādhā, Śulayōga=1260 A. D., November 7. 2) Vikrama 1317, Jyēshtha śu. 11, Thursday = 1261 A.D., May 12.	Sanskrit, Nāgarī	Records the grant of the village Vadauda divided into six shares to three brāhmanas (names and other details such as <i>sākha</i> , <i>gōtra pravara</i> , etc. given) by <i>Prati</i> ? Gāngadēva, after taking bath at the confluence of the rivers Revā and Kapilā and worshipping Amarsvaradēva, on the orders of the king who was camping at Maṇḍapa-durga on the first date. This order was written on the second date at Maṇḍapa-durga by Harshadēva, the son of Gavīsa after obtaining the approval of <i>Sāndhivigrahika paṇi</i> Mālādhara. The charter was scrutinised by <i>Sādhika</i> (grammarians) Amadēva, a disciple of Gōṣeka. The engraver was <i>rāpakāra</i> Kānhaḍa. The <i>dāta</i> was <i>Mahāpradhāna Rājāsri</i> Ajayadēva. Published in <i>Ep. Ind.</i> , Vol. IX, pp. 117 ff. and plates. Bhandarkar's List, No. 559.
<p style="text-align: center;">ORISSA</p> <p style="text-align: center;">PURI DISTRICT</p> <p style="text-align: center;">BHUBANESVAR TAHSIL</p>						
12	Bhubanēśvar.—Copper-plates in the State Museum. Impressions through Dr. G. S. Gai. Set No. 1. Findspot : Gunupūr, Ganjam District.	Eastern Gaṅga	<i>Rāṇaka</i> Dānirajava	Year 10,	Sanskrit, (corrupt), Kuliṅga	Indifferently written. Issued from Kaliṅga-nagara. Records the royal grant of Jhari-grāma in Nayandi-vishaya in Amvavāḍimāṇḍala and Junahila-grāma in Amaradi-vishaya on the occasion of a Sākkrānti (name not given) to the brāhmana Dēu of Sāvārṇa-gōtra and Mādhanya-sākh, the son of Nārāyana Nārāyana and the grandson of Prabhāsa, for the merit of his parents and himself. The charter was written by Dharmadatta. In characters of about the 10th century.
13	Do. Set No. 2. Findspot : Kalanda, Balapal P.S., Balasore District.	[Pāla]	Nayapaladēva	Year 14, Āsvina 11	Sanskrit, Nāgarī	Partly corroded. Records the royal grant of Kālāvadraka-grāma in Kālāpali-maṇḍala included in Daṇḍabhukti-maṇḍala in Śrī Vardhamāna-bhukti to the brāhmana <i>Bhaṭṭa-putra</i> [Mādhava] śarman of Śrāvastī, the son of Vasudēvaśarman, the grandson of Śrī Gaṇēśva[ra]śarman and the great-grandson of Bhūshana śarman, who has studied Yajurveda, who is a resident of Vāghōllāyī and who belonged to the Aupamanya-gōtra probably to provide worship etc., to the deity Śaṅkara-bhaṭṭāraka on the occasion of Vishu-samkrānti for the merit of his parents and himself. In characters of about the 11th century.

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
ORISSA—concl'd. PURI DISTRICT—concl'd. BHUBANESWAR TASHIL						
14	Do. No. 3. Findspot : Not known	Nala	<i>Mahārāja</i> Narēndradhavalā	Year 189. Phālguna ba. 12.	Sanskrit (corrupt), Kalihga	Issued from Bhīmapura. Records the royal grant of <i>Sauchapura</i> -grāma to <i>Bhattaputra</i> [Garbhāgha], the son of Udda and the grandson of <i>Bhattaputra</i> Valadēva, who is an emigrant from <i>Hastipada</i> and a resident of <i>Bhimapura</i> , and who belonged to <i>Parāśara</i> -gōtra. The charter was written by <i>Sādhivigrahi</i> Vādhya-lāka. Do.
15	Do. No. 4. Findspot : Vil-Dora near Berhampur, Ganjam District.	Eastern Gaṅga	<i>Rāṇaka</i> Udayakhēḍi	Māgha ba. 7, Vijaya-saptami, Sunday, Uttarāyaṇa	Do.	Records the royal grant of <i>Kōlāḍa</i> -grāma in <i>Namādhūta</i> -maṇḍala probably to a number of brāhmaṇas (names given). Do.
16	Do. No. 5. Findspot : Lokaiposi, Dhenkanal District.	....	<i>Śāntikaradēva</i>	Year 2 Pauṣha	Do.	Issued from <i>Virajā</i> . Records the royal grant of <i>Kākura</i> -grāma in <i>Tālachēra</i> -vishaya in <i>Yama[ga]ḍḍa</i> -maṇḍala at <i>Varāha</i> -tirtha on the occasion of <i>akshaya-tṛitiya</i> and of <i>Rakallā</i> -grāma in <i>Lēlē</i> -bhūja-vishaya on the occasion of the lunar eclipse in the month of <i>Śrāvana</i> at <i>Vindu</i> (Bindu) saras to <i>Bhaṭṭa</i> Vāmanasvāmi, the son of <i>Padmanābha</i> , who belonged to <i>Maudgalya</i> -gōtra, who has studied <i>Rig-veda</i> and who is an emigrant from <i>Ilāva[ta]</i> for the merit of his parents and himself. Do.
RAJASTHAN AJMER DISTRICT AJMER TASHIL						
17	Ajmēr.—Single copper-plate kept in the District Nazir's office. Findspot : Nānd, Ajmer Tahsil and District.	Ruler of Jōdhpur	<i>Māladēv</i>	Vikrama 1595, Mā[gha] śu. 5.	Local dialect, Nāgari	Records the grant of 345 <i>bighās</i> of unirrigated land and 15 <i>bighās</i> of irrigated land probably to a brāhmaṇa. Other details are not clear.
UTTAR PRADESH LUCKNOW DISTRICT LUCKNOW TASHIL						
18	Lucknow.—Single copper-plate preserved in the State Museum. Findspot : Asai, Bharthana Tahsil, Etawah District. Through Dr. S. Subramonia Iyer.	Gāhaḍavāla	Jayachandra	Vikrama 1229, Kārtika śu. 15, Thursday= 1172 A. D., November 2.	Sanskrit (corrupt), Nāgari	Slightly corroded at the end. Records the grant of a field (<i>kshētra</i>) named <i>Lhaḍa</i> , bounded on the east by <i>Gautamapuri</i> , on the south by <i>Akanauḍa</i> -grāma, on the west by <i>Lashulāgrāma</i> and on the north by <i>Vamkupuri</i> and situated in the south in <i>Bhaṭṭāgrahāra</i> of <i>Vakradēva</i> in <i>Siṅgachautē</i> -pattalā, by <i>Rāṇaka</i> Abhayapāla, on the orders of the king after the latter had taken a dip in the river <i>Yamunā</i> at <i>Asaṭikā</i> , to <i>Bhaṭṭāraka</i> Kēḍāra-

19	Second plate preserved in the same Museum. Findspot : Do.	Do.	Do.	Vikrama 1239, Māgha śu. 15, Monday= 1183 A. D. January 10	Do.	<p>rāṣi-<i>paṇḍita</i> probably to provide for worship to the deity Sōmēśvaradēva of Āsati for the king's own merit as well as that of his parents.</p> <p>Records the grant of the village Vahadhōvī situated in Payidhukā-pattalā by <i>Rānaka</i> Amṛitapāla on the orders of the king after the latter had taken a dip in the river Yamunā at Āsatikā to <i>Bhaṭṭāraka</i> Nilakamṭha, the son of <i>Bhaṭṭāraka</i> Kēdāra-rāsi and the grandson of <i>Paramabhaṭṭāraka</i> Kīrttivāśasa, who was a <i>Parama-Pāśupata</i>, and who was a resident of the <i>maṭha</i> of the temple of the deity Mahāliṅga at Āsati for the king's own merit as well as that of his parents. The text of the charter was composed by the <i>kāyastha</i> <i>Paṇḍita</i> Jagadhara, son of <i>Paṇḍita</i> Śrīdhara and the engraver was the goldsmith <i>Thakura</i> Ghudahastika, son of Sādhu Jayapāla.</p>
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B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75.

18

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA PRADESH						
GUNTUR DISTRICT						
GUNTUR TALUK						
1	Amaravati.—Sculptured slabs in the New Museum. Slab No. 1.	....	....	....	Prakrit, Brāhmi	Damaged. Seems to refer to an installation. Mentions [Kṣ] maṇaputa. In characters of about the 2nd century A.D.
2	No. 2 Findspot : Rā miredipalle, Nandigama, Taluk, Krishna District, Andhra Pradesh.	....	....	....	Sanskrit, Southern	Records the installation of the image of Bhagavān (i.e. Buddha) by <i>Srāmaṇaka</i> Rāhula, the disciple of Achāryya [Dharmma] dēva who is the beloved disciple of <i>Achāryya</i> Maugalyāyana (Maudgalyāyana). In characters of about the 6th century. Same as <i>A.R.Ep.</i> , 1926-27, No. 218.
3	No. 3. (Museum No. 51)	....	....	....	Telugu	Incomplete. Records the exemption of taxes for two villages (names not given) by <i>saṁkaverḡḡade</i> Dēvapayya on the orders of <i>sarvādhikāri</i> Jannamatāju who was a subordinate of <i>bāṇasaverḡḡade-maṇu</i> (<i>ne</i>) <i>verḡḡade-daṇḍanāyaka</i> Anantapālayya. In characters of about the 11th century.
KARIMNĀGAR DISTRICT						
VEMULAVADA TALUK						
4	Vēmulavāḡa.—Rājaraḡeśvara temple, stone in the store-room.	Chālukya of Kalyāṇa.	Āhavamalla	....	Kannaḡa	Fragmentary. Contains a part of an eulogy of <i>maḡḡamaṇḡalēśvara</i> who is stated to have made gifts after laving the feet of <i>Māhēśvaraśakti-pandita</i> . Do. cf. <i>Andhra Pradesh Government Report on Epigraphy</i> for 1966, No.B 171.
KRISHNA DISTRICT						
VIJAYAWADA TALUK						
5	Vijayavāḡa.—Slab lying near the Conservation Assistant's Office, below Akkanna-Māḡanna caves.	....	....	....	Telugu	Damaged and fragmentary. Refers to a certain <i>maḡḡamaṇḡalēśvara</i> (name lost). In characters of about the 12th century.
6	In the Akkanna-Madanna caves	....	....	....	Do.	Illegible. Contains five lines with some letters scrawled.
WEST GODAVARI DISTRICT						
CHINTALAPUDI TALUK						
7	Guntupalle.—Pillar in the village	Mahāmēghavāhana.	Mahārāja Siri Sada	....	Prakrit, Brāhmi	Describes the king as Kaliga-Mahisk-ādhipati and records that his scribe (<i>lēkhaka</i>) Chula-Goma made a gift of a <i>maṇḡapa</i> in characters of about the 1st century B.C. The same text is given in three other pillars also. Published in <i>Journal of Ancient Indian History</i> , Vol. III, page 35, Plate IV, No. 2

8	Flooring slabs found in a newly discovered cave. Impressions received from the Superintending Archaeologist, Archaeological Survey of India, South-Eastern Circle, Hyderabad. No. 1.	....	....	....	Do.	Fragmentary. Mentions Mahadāsa, a resident of Mahānāgapavāta. In characters of about the 1st century A.D.
9	No. 2 Do. . . . .	....	....	....	Do.	Do. Mentions Ārya Dharmasēna and his disciple (name lost) Do.
10	No. 3 Do. . . . .	....	....	....	Do.	Do. Reads : <i>hu ghe yā cha saṃghīlā</i> Do.
11	No. 4 Do. . . . .	....	....	....	Do.	Do. Reads : <i>śavisava</i> Do.
12	Stone casket found in the same cave Do.	....	....	....	Do.	Do. Mentions Karam [.....] described as the wife of Kumdhagapati and the [mother] of Nākhamikā. In characters of about the 3rd-4th centuries A.D.
13	Photograph of plaque found in the same cave. Do.	....	....	....	Pāli, Brāhmī	Contains a stanza on <i>dukkha</i> or misery and on the eight-fold path (of Buddhism). Do.
<p style="text-align: center;">GUJARAT BROACH DISTRICT BROACH TAHSIL</p>						
14	Bhadbhut.—Mahādēva temple. Lintel at the entrance into the central shrine. Impressions received from the Superintending Epigraphist, Arabic and Persian Inscriptions, Nagpur (Acc. No. 6418)	Sultan of Gujarat	Pāṭasāha Mahamuda	Śaka 1 [3] 82,	Sanskrit, Nāgarī	Badly defaced: Purport not clear.
15	Do. (Acc. No. 6419) . . . . .	....	....	Phālguna śu	Do.	Do. Mentions Bharabhū [ta]-grāma, some person (name lost) belonging probably to Śrī Mālava-[jātī] and a resident of Bhṛigu-kshētra. In characters of about the 15th century.
16	Bronze bell in the same place. Do. (Acc. No. 6420).	....	....	Vikrama 1964	Local dialect, Nāgarī	Records that the bell was ordered to be made at Nepal by Pāiyā (jā)ri Ranajitpuri and Sundapuri.
17	Broach.—Furza Masjid, compound wall. Do. (Acc. No. 6432)	Sultan of Gujarat	Bāhadara (Bahādur)	Vikrama 1591, Śaka 1456, Phālguna ba. 10, Friday = 1535 A. D., February 26, f.d.t. 23.	Local dialect, Nāgarī Arabic, Naskh	Bilingual. Worn out. Mentions <i>vyāpāri paṇḍita</i> Alayashān (Khān) and <i>Sātradhāra</i> Hāpa. Purport not clear. Arabic portion published in <i>Ep. Indo. Mos.</i> , 1933-34, p. 30 and plate. See also Appendix D., No. 37.
<p style="text-align: center;">MEHSANA DISTRICT KHERALU TAHSIL</p>						
18	Vadnagar.—Tablet fixed to a gate called Arjan Bāri Darwāzā. Do. (Acc. No. 6374).	....	....	Vikrama 1689, Chaitra śu. 15.	Local dialect, Nāgarī	Records the construction of Ajranabāri. The text of the inscription was composed by Jagajīvanadāsa. Mentions Siddhānātha. Text published in <i>Ep. Indo. Mos.</i> , 1939-40, p. 5.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
KARNATAKA						
BIJAPUR DISTRICT						
BIJAPUR TALUK						
19	Bijapur.—Karimū'd Dīns mosque. Pillar to the north side of the main hall. Do. (Acc. No. 6539).	....	....	Śaka..22	Local dialect, Nāgarī	Purport not clear. Mentions Jōtavēbhāyī in line 5. In characters of about the 15th century.
20	Tomb called Nit Nauri, northern wall (Acc. No. 6570).	Ādil Shāhi	Sultan Māhmada Śāha	Śaka 1572, Vikṛiti, Vaiśākha śu. 10, Thursday = 1649, A.D., April 26.	Do.	Seems to record the completion of the tomb on this date. The tomb was probably constructed by Mahika Hrajuri.
CHIKMAGALUR DISTRICT						
CHIKMAGALUR TALUK						
21	Hiremagalur.—Slab set up behind the wall of the Kōḍaṇḍarāma temple.	....	....	Śaka [16]08, Kshaya, Chaitra śu. 5, Monday. Irregular.	Kannāḍa	Slightly damaged. Records the gift of land (details given) to Jōti... dēva, son of Rāghavadēvaṃgaḷu of Hiriya-muguḷi by <i>khantik-āragamḍa</i> Nāgarinna-jodeḷya at the time of the construction of the bund to the tank <i>Henamāḍi</i> at <i>Daṇḍanama[ki]</i> , the hamlet of Hiriya-muguḷi which belonged to the <i>anāḍiya-agrahāra</i> Kēśa-vapura. The gift was made in the presence of god Rāghava-dēva and the <i>mahājanas</i> of the place. Cf. <i>Ep. Carn.</i> , Vol. VI, Chikmagalur, No. 10.
HASSAN DISTRICT						
BELUR TALUK						
22	Belūr.—Beam lying to the left of Virā-Nārāyaṇa shrine in the Chenna-Kēśava temple.	....	....	Śaka 1631, Virōdhi, Nija Vaiśākha śu. 3.	Do.	States that the <i>amkaṇa</i> -2 of the <i>Kalyāṇa-maṇṭapa</i> was caused to be constructed by Śrinivāsadaśan, the son of Chelvapillaiyan, the grandson of Iyaṅgar and the great grandson of Sēnabōga Chirigaperumāja-Timmapayan, the disciple of Vāmanāchārya, who belonged to Paurakutsa-gōtra, Āpastamba-sūtra and Yajus-śākhā.
KOLAR DISTRICT						
MULBAGAL TALUK						
23	Avani.—Rāmaṅgeśvara temple, Bharat-ēśvara shrine, inner side of right door-jamb.	Western Gaṅga	Prithivī Gaṅgarasa Gaṅga-mārttāṇḍa	....	Do.	States that the king on his visit to (the temples of the deities) Bānēśvara and Paṇḍita-bhātāra, made gifts of 20 <i>gadyāna</i> for the <i>sodareṇne</i> , 30 <i>gadyāna</i> for <i>śatra</i> and 50 <i>gadyāna</i> for the tank. In characters of about the 11th century. Cf., <i>Mys. Arch Rep.</i> , 1935, p. 87, No. 15.

24	Slabs lying by the side of a <i>maṇḍapa</i> in the same place.	....	....	Saka 1151, Sarvadh- āri	Tamil . . .	Fragments. Seem to record a gift made to the deity <i>Kūttar</i> who is pleased to dance (i.e. <i>Naṭarāja</i>) in the temple of <i>Rāmisūram-ūḍaiyār</i> at <i>Avanīyam</i> in <i>Avanīya-nāḍu</i> in <i>Nigarilichōja-maṇḍa-lam</i> . Published in <i>Ep. Carn.</i> , Vol. X, p. 92, No. 41.
<p style="text-align: center;">SHIMOGA DISTRICT</p> <p style="text-align: center;">SHIKARIPUR TALUK</p>						
25	<i>Tālagunda</i> .— <i>Pranavēśvara</i> temple, central shrine, left door-jamb.	Early Kadamba	Ravivarṃma Dharmamahārāja	....	Sanskrit, Southern	Incomplete. States that the queen <i>Prabhāvatī</i> who was born in <i>Kaikēya</i> family and who was the beloved wife of <i>Mṛigēśa-varṃma-dharmma-mahārāja</i> and the mother of <i>Ravivarṃma-dharmma-mahārāja</i> was being praised daily by thousands of <i>brāhmaṇas</i> who were well versed in <i>Vēdas</i> , <i>Vēdāṅgas</i> , <i>itihāsas</i> etc., and who were performing <i>yama</i> and <i>niyama</i> . In characters of about the 5th century. Published in <i>Mys. Arch. Rep.</i> 1911, p. 33, Plate IV.
26	Right door-jamb . . . . .	....	....	....	Do.	Damaged. Praises Lord <i>Paśupati</i> in the invocatory stanza and mentions a <i>Paśupati</i> who was also known as <i>Kākustha</i> of the <i>Bhātārī-kula</i> , a chief among the ten <i>maṇḍalīkas</i> , and as the son of the Kadamba Princess named <i>Lakshnū</i> . Also among his other deeds, refers to the charity made for the feeding of thirty deserving residents of <i>Sthānakūṭjapura-tirtha</i> . Do.
<p style="text-align: center;">MADHYA PRADESH</p> <p style="text-align: center;">GWALIOR DISTRICT</p> <p style="text-align: center;">GWALIOR TAHSIL</p>						
27	<i>Gwalior</i> .—Stone slab built into the fort wall near the <i>Śas Bahu</i> temple.	Kachchapaghata	....	....	Sanskrit, Nāgarī	Fragmentary and damaged. Seems to record the installation of an image of <i>Jaina Tīrthaṅkara</i> (<i>Chandraprabha</i> ?) by <i>Mūla saṃgha</i> . Contains a genealogical account of a family, some of the members of which, were <i>Lakshmanarāja</i> , his son and <i>Ratnapāla</i> . In characters of about the 12th century.
28	Another stone slab in the State Museum. Findspot : <i>Udaipur</i> , <i>Basoda Tahsil</i> , <i>Vidisha District</i> .	Paramāra of Mālwa	Udayāditya . . . . .	....	Do	Worn out. This is the continuation of the <i>Udaipur prastāvi</i> (<i>Ep. Ind.</i> , Vol. I, pp. 222 ff). Records the construction of a temple adorned with the images of <i>Navagrahas</i> , <i>Gaṇēśvara</i> , <i>Lakulīśa</i> etc. and the <i>linga</i> of <i>Mahēśa</i> in specified places of the <i>jagat</i> caused to be made probably by <i>Rudrāditya</i> .
29	Pedestal of an image of <i>Brahmā</i> kept in the same Museum. Findspot : Not known.	Paramāra of Mt. Abu.	<i>Maṇḍalika</i> <i>Yaśōdhavaladēva</i>	Vikrama 1201 Jyēshtha śu. 13, Thursday=1153 A.D., May 7.	Do	Partly worn out. Records probably the making of the image of <i>Brahmā</i> by <i>Sābhīnī</i> (?) the sister of the king. Records also the obeisance of <i>sūtradhāra</i> <i>Dēu</i> .
<p style="text-align: center;">INDORE DISTRICT</p> <p style="text-align: center;">INDORE TAHSIL</p>						
30	<i>Indore</i> .—Terracotta seal in the possession of <i>Shri Rajendra Kumar B. Sethi</i> . Findspot : <i>Allahabad</i>	Sanskrit, Brāhmī	Reads : <i>Harishēnasya</i> . In characters of about the 1st century A.D. cf. <i>Studies in Ancient Indian Seals</i> , p. 41, plate IV, No. 3.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—contd.

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Serial No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—concl'd.					
	RAISEN DISTRICT					
	GOHARGANJ TAHSIL					
31	Bhōjpur. —Stone slab discovered in the debris. Impressions received from the Superintending Archaeologist, Archaeological Survey of India, Central Circle, Bhopal.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Seems to be part of a <i>prasasti</i> . In characters of about the 12th century.
	UJJAIN DISTRICT					
	UJJAIN TAHSIL					
32	Kāmēd. —Stone with a figure of Garuḍa set up in a field.	Paramāra of Mālwa	Udayādityadēva	Vikrama 1140	Do . . .	Records the grant of 12 [<i>nī</i>]varṭtanās of land in [Rā]ḍavaṭika-grāma for lighting permanently a lamp to a deity (name not clear), probably by Naravarṃmadēva.
	VIDISHA DISTRICT					
	VIDISHA TAHSIL					
33	Vidiśā. —Twelve fragments of a stone slab dug out at Bijamandūr. Impression received from the Superintending Archaeologist, Archaeological Survey of India, Central Circle, Bhopal.	....	....	....	Do . . .	Fragmentary. Seems to be part of a <i>prasasti</i> and connected with No. B 13 of <i>A.R.Ep.</i> , 1972-73. In characters of about the 12th century.
	MAHARASHTRA					
	NAGPUR DISTRICT					
	NAGPUR TAHSIL					
34	Nāgpūr. —Stone slab in the Central Archaeological Museum. Findspot : Not known.	Paramāra of Mālwa	Naravarṃmadēva	Vikrama 1161	Do . . .	Slightly worn out. Contains a detailed genealogy of the Paramāras of Mālwa from Vairisīrha (II). Records that king Naravarṃmadēva granted the village Mōkhalapāṭaka in lieu of two villages in Vyāpuramaṇḍala formerly granted by his brother Lakshmadēva on the occasion of a solar eclipse. Also states that the king ordered Lakshmidhara to construct a temple (<i>dēvāgāra</i>) adorned with eulogies and hymns composed by himself (i.e., the king). Contains an exhortation at the end to judge poetry (in the <i>prasasti</i>) impartially and appreciate the same. Published in <i>Ep. Ind.</i> , Vol. II, pp. 180 ff.; Bhandarkar's List, No. 170.

ORISSA						
PURI DISTRICT						
BHUBANESVAR TAHSIL						
35	Bhubanēśvar.—A stone in the State Museum. Findspot: Asanphat, Keonjhar District.	Nāga	Śatrubhañjadēva . . . .	....	Sanskrit, Gupta	Contains a string of epithets describing the king's valour, learning, philanthropy etc. Records that the king caused to be constructed a temple (<i>dēvāyatana</i>). In characters of about the 5th century A.D.
36	Liṅgarāja temple. Front door of Jagamohan. North side. Photographs received from Shri Umesh Chandra Mohapatra, Bhubanēśvar.	....	....	Year 26 śu. Thursday	Sanskrit, Early Oriya	Fragmentary. Records the grant of some land in favour of the deity Kṛittivāsa to provide for the study of the Vēdas, lighting a lamp, etc. In characters of about the 13th century.
37	Another inscription to the left side of the above.	....	....	....	Do. . . .	Do. Mentions Kālidāsa in line 5 and Śrī Kṛitvāsa (Kṛittivāsa) in line 7. Do.
38	Wall behind the <i>liṅga</i> in the Biswanāth shrine in the same temple.	Gajapati of Orissa	Purushōttamadēva	Aṅka 4	Oriya	Records the death of Jalēśvaramahant, a devotee of the deity Liṅgarāja. In characters of about the 15th century.
RAJASTHAN						
AJMER DISTRICT						
AJMER TAHSIL						
39	Ajmer.—A stone kept in the Rajputana Museum. Findspot: Arthūna, Banswara Tahsil, Banswara District.	Paramāra of Vāgaḍa	Chāmūṇḍarāja	Vikrama [11]37, Māgha śu. 11,	Sanskrit, Nāgari	Damaged in parts. Mentions three brothers Asadēva, Bhavyāsarāja and Anantapāla. Records the construction of a temple of Śiva. Bhandarkar's List, No. 148.
BIKANER DISTRICT						
BIKANER TAHSIL						
40	Bikaner.—A <i>devli</i> stone kept in the Government Museum. Findspot: Kālū, Lunkaransar Tahsil. (Museum Acc. No. 2092). Impressions received from the Curator, Bikaner Museum, Bikaner.	....	....	Vikrama 179[8],	Local dialect, Nāgari	Purport not clear.
TAMIL NADU						
CHINGLEPUT DISTRICT						
KANCHEEPURAM TALUK						
41	Ārpākkam.—Jaina Ādibhaṭṭāraka temple, central shrine, north wall.	....	....	....	Tamil	Records the name Irāhutta Miṇḍaṅ. In characters of about the 13th century.
42	South wall of the same shrine, tiers.	Regnal year. 5	Do. . . .	In four fragments. Seems to contain parts of two records granting some land, made tax-free, by the <i>ūr</i> of [Ār*] pākkam. An investment of money to earn interest is also referred to. In characters of about the 10th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—*contd.*

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Serial No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—<i>contd.</i> CHINGLEPUT DISTRICT—<i>contd.</i> KANCHEEPURAM TALUK—<i>contd.</i> Ārpākkam—<i>contd.</i>					
43	Same wall . . . . .	....	....	1929 A.D., January	Tamil	Records the gift of 33 cents of land by Pārśvasāgara-svāmīyār of Annamaṅgalam for conducting worship on the <i>akshaya-tṛitīyā</i> day to Ādibhaṭṭāraka of the temple located in Ārpākkam.
44	Ādikēśava-perumā] temple in the same village, central shrine, south wall, tier.	Rāshtrakūṭa . .	Kaṇṇara [<i>i.e.</i> Kṛṣṇa III]	....	Do. . . .	In three fragments. Seems to contain parts of a land grant. The place Nāvalūr is referred to.
45	Stone paved into the floor in the <i>prākāra</i> of the same temple.	....	....	....	Do. . . .	Seems to record the sale of land by some persons, including Oppili for maintaining a flower garden in the Oppili-Nāyaka temple and declares that it is the gift of Mudaliyappar. In late characters.
46	Tiruvāliśvara temple in the same village, south wall of the <i>prākāra</i>.	....	....	....	Do. . . .	Records the name Villiyālvāṇ. In characters of about the 13th century.
	SAIDAPET TALUK					
47	Peruṅgaḷattūr.—Agastīśvara temple, central shrine, south wall, tier.	Chōḷa	Rājārāja III	Regnal year 6 . .	Do. . . .	Records the gift of a cow and a buffalo to provide for a twilight lamp to the deity Tiruvagattīśvaram-uḍaiya-nāyanār at Peruṅgaḷattūr in Neḍuṅguara-nādu in Putiyūr-kōṭṭam in Jayaṅḡonda-śōḷa-maṇḍalam by Aḷiśipākkam-uḍaiyān Tiruppūvanam-uḍaiyān and Aḷiśipākkam-uḍaiyān Gaṅgaippillai of Peruṅgaḷattūr. In characters of about the 13th century. Published in <i>The Madras Christian College Magazine</i> , Vol. XL II, 1973, p. 8.
48	West wall, tier	Do.	Do.	Do.	Do.	Records the gift of two cows, each one by Malaiyālan Perṛa-pillai and Karuppuḷāṇ [A]rumpooru] for maintaining one twilight lamp to the same deity. Do. Ibid.
49	West and south walls, tier	Do.	Do.	[] 6	Do.	Incomplete. Do. Ibid.
50	Talaikkāṇāñchēri.—Shrine excavated from a mound, tier.	....	[Pārthivēndrā?]dhipativarman	Regnal year . . .	Do.	Damaged. Records the assignment of lands to provide for <i>śrībali</i> service and two perpetual lamps to the deity (<i>dēvar</i>) of Tirumērali by the <i>śabhai</i> of a place (name lost) after exempting the lands from tax in lieu of gold received from <i>Adigal</i> Taranī Vich chādiran (Dharanī Vidyādharan) of Ūṇṇukkādu on the south bank of the Kāviri in Chōṇādu. <i>Sembāṭṭu-ēri</i> is mentioned among the boundaries of the land. In characters of about the 10th century.

COIMBATORE DISTRICT

ERODE TALUK

- 51 **Mettuppuddūr**, hamlet of Vijayamaṅgalam. Chandraprabha temple, *ardhamandapa*, east wall, outside.

Nandana, Māgha
Śu. 1 . . .

Kannaḍa . . .

Contains only the details of the date. In late characters.

POLLACHI TALUK

- 52 **Ānamalai**.—Sōmēśvara temple. Stray stones in front of the temple.

Tribhuvanachakravartti
Kōṇerigamaikondāṇ.

Tamil . . .

In two fragments. One of them mentions the name of the king and seems to refer to some arrangement to be effected from the month of Āḍi of some year, now lost. The other fragment refers to Vijaiyavinōḍa-chaturvēdimaṅgalam, to . . . *gaṇamuḍaiyān alias* Vikramaśōla . . . and to the boundaries of the gift land including the irrigation channel of Veṇḍaiyūr. In characters of about the 13th century.

- 53 Fragments built into the walls of the same temple.

Do. . . .

Do. Refers to the chief *Mahāpradhana Immaḍi Rāhuttarāyaṇ* Kēttaya-dannāyaka and seems to record a gift of tax-free land with effect from Chitrabhānu to the temple of Vijaiyavinōḍa . . . *sundara-emberumān*, a deity in Mālaipaj in Nannava-nāḍu for meeting the expenses of the worship and the festival *Śitakara-gaṇḍaṇ-tirunāl*. The priest *Gamuduvāṇ Arulāṇ Varadarājan* is also mentioned. In characters of about the 14th century.

- 54 **Āṭṭianēya** temple in the Lakshminārāyaṇa Mudaliyar street, in the same village, pillar in the garden of the temple. Chēra . . .

Vaḍa Śēramān Vikrama

Durmukhi . . .

Do. . . .

Records a gift of different pieces of land situated in different places totalling 30 *mā* as *tiruvīḍaiyāttam* to the deity *Alāgiyaśiṅga* probably by an order of the chief. The gift seems to have been entrusted to Kuppaiya Rāman piḷḷai. Same as *A. R. Ep.*, 1927-28 No. 226. In characters of about the 14th century.

- 55 Masjid on the side of the Ānamalai-Pollāchi road, stone built into the wall of the well. Ruler of Koṅgu . . .

Parakēsarivarman *alias*
Tribhuva[nachakravartti]

Regnal year lost . . .

Do. . . .

Fragmentary. Contains part of a bigger epigraph recording some provision made for worship. Refers to a Śivabrāhmaṇa of the temple of the deity Nakkāṇḍār and to a resident of Nellippuḡam. In characters of about the 13th century.

DHARMAPURI DISTRICT

HARUR TALUK

- 56 **Mangalappaṭṭi**.—Stone in a field near Kallār river, Survey-No. 32. Chōḷa . . .

Rājendra (III) . . .

Regnal year 17 . . .

Do. . . .

Incomplete. Seems to record some provision made for worship seeking the physical well being of Vāṇavadaraiyar Veṇṇējapperumāl.

MADRAS DISTRICT

- 57 **Madras**.—Government Museum, Egmore. Bronze image of Sāntinātha (Accession No. 36-1/33), left side of the pedestal. Findspot: *Kōgaṭi*, Hadagaṭṭi Taluk, Bellary District, Karnataka.

Kannaḍa . . .

States that the image was contributed by Si(Śi)ḷōbaṇabbe. In characters of about the 11th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—*contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMILNADU—<i>contd.</i> MADRAS DISTRICT—<i>concl'd.</i> Madras—<i>concl'd.</i>					
58	Another bronze image of Mahāvīra (Accession No. 36-4/35), around the feet of the image. Findspot: Do.	....	....	....	Kannaḍa	Mentions the <i>basadi</i> of Ballaṇṭe Bhāgiyabbe. Do.
	NORTH ARCOT DISTRICT ARKONAM TALUK					
59	Minnal.—Kūḷi-amman temple, slab set up under a tree outside the temple.	Vijayanagara	Kṛṣṇadēva-māhārāja	....	Tamil	Incomplete. Begins with a string of epithets of the goddess Bhairavi and stops with the mention of the king.
60	Nemali.—Punnāgeśvara temple, <i>ardhamandapa</i> , south wall.	[Chō[a]		....	Sanskrit, Grāantha	Damaged and fragmentary. In verse. Seems to be an eulogy in praise of Jñānaśambhu. Also rulers to Vādivarēndra Durgādhinandī of Gauḍa and to the court of the Chāḷukya king. characters of about the 11th century.
61	Mahāmāṇḍapa, north wall, tier.	Do.	Rājendra	Regnal year 10	Do.	In verse. Records the grant of land to the extent of 1-1/4 <i>vēḷi</i> to Prēmānēsa <i>alias</i> Chōlamvēnda-takṣa by the great preceptor (name not given) of Rājendra. The <i>sthaputi</i> is said to have constructed the temple at Punnā <i>alias</i> Arātikulāntaka village and the land is said to have been made tax-free by the <i>sabha</i> of the village. Do.
62	South wall	Do.	Kālōttuṅga III	Regnal year 36	Tamil	Incomplete. Seems to refer to some arrangement made in lieu of 20 <i>paḷaṅḡṣu</i> equivalent to 8 <i>kaḷaṅḡu</i> of 7-3/4 and 1 <i>mā</i> of <i>mārru</i> originally endowed by Kāṇḍi Munaiyadariyan of Mōhūr in Mōhūr-nāḍu in Ikkāṭṭuk-kōṭṭam to provide for food offering on the occasion of <i>tiruppalivēḷichchi</i> service to the deity Rājādhirājīśvaram-uḍaiyār <i>alias</i> Puṇi-tavaṇam-uḍaiyanāyanar of Nemali in Punnai <i>alias</i> Parakulāntakach-chaturvēdimāṅgalam. The gold is stated to have been utilised subsequently to prepare jewels for the deity.
63	Do.	Śambuvārāya	Rājanārāyaṇa	Regnal year 9	Do.	Do. Seems to record the assignment of income from various taxes, (specified) on the land; in Punnai excluding <i>paḷataḷ-pūṣaippaḍi</i> , <i>bhaṭṭavṛitti</i> and <i>veṭṭiyān-paṭṭi</i> to the deity Puṇi tavaṇam-uḍaiya nāyanar of Irāḷagurukkal Nemali in Punnai <i>alias</i> Palakulāntach-chaturvēdimāṅgalam in Valla-nāḍu in Chōḷēndrasīngapurap-paṭṭu in Tamar-kōṭṭam.

CHENGAM TALUK						
64	Chengam.—Vrishabhēśvara temple, central shrine, south wall, base.	....	....	....	Do.	Fragmentary. Seems to record the gift of 500 <i>kuli</i> of land probably to the consort Bhuvanapati-nāchchiyār in the temple of Idavan-turai uḍaiya-nāyaṇār. A <i>paḷḷichchandam</i> is referred to in delineating the boundaries of the gift land. In characters of about the 13th-14th centuries.
65	Tier in the same wall	Pallava	Khaḍgamalla (Kōpper-uṇṇa)	....	Sanskrit (verse), Grantha	Incomplete. Records the construction of <i>maṇḍapa</i> and <i>upavana</i> by Khaḍgamalla also called Karavaḷamalla for the deity at Sōnachalēndra-niḷaya and refers to his vassal (<i>sāmanta</i>) Gāṅḍēya who is stated to have excavated a tank, constructed a <i>maṇḍapa</i> and gifted a temple-car to the deity.
66	Do.	....	....	....	Tamil	Fragmentary. Enumerates a few taxes such as <i>nōṇbutṭēvai</i> , <i>tiruvāḍirait-tēvai</i> , <i>viṭṭutṭēvai</i> , <i>maḍittēvai</i> , <i>āṇaichchalai</i> and <i>kudiraipandi</i> in connection with a gift. In characters of about the 13th century.
67	Do.	Pāṇḍya	Tribhuvanaachchakravarti Kōṇērimēlkonḍān Kulaśēkharadēva	Regnal year 33	Do.	Incomplete. Stops after mentioning Karikālāsōja Āḍaiyūr-nāḍālvār Araśaragaṇāyaṇ. Do.
68	South wall, <i>maḥamaṇḍapa</i> , first tier	....	....	....	Tamil and Sanskrit (verse), Tamil and Grantha	Extols the valour of Gāṅḍēyaṇ who claimed to have defeated the kings in the south. Refers to the hills at Chengaimā as having been honoured with <i>Malai-kaḍām-pāṭṭu</i> . Do.
69	Loose stone in the compound	....	....	....	Tamil	Fragmentary. Records the remission of 250 <i>poṇ</i> at the instance of Mallaraśar. In late characters.
70	Do.	....	....	....	Do.	Do. Seems to record the gift of 50 sheep and some <i>poṇ</i> . In characters of about the 10th century.
CHEYYAR TALUK						
71	Kurūṇḡaṇṭimuttam.—Rock-cut Trimūrti cave-temple, two pillars.	Rāshtrakūṭa	Kannara (Kṛishṇa III)	Regnal year 24	Do.	Records the declaration of the <i>ūr</i> of the village Pallavapuram in Eriḷi-nāḍu included in Kāliyūr-kōṭṭam exempting from certain taxes, 9-1/2 <i>mā</i> of lands that had been assigned for the food-offerings to be made thrice daily to the deity (<i>tiruvāḍigaḷ</i>) set up at the Kalmaṇḍagam in the same village. The land was given as <i>kāṇi</i> to Kannan-bhaṭṭan, a <i>Vaikhāṇasa</i> of the locality.
72	Third Pillar	Do.	Do.	Regnal year 25	Do.	Damaged. Records a gift of 90 sheep for burning a lamp in the same temple at Pallavapuram in Eriḷi-nāḍu included in Kāliyūr-kōṭṭam.
73	Fourth Pillar	....	....	....	Do.	Seems to record the sale of a tank to <i>Kōyilār-maga[nār]</i> hailing from <i>Siṅgaṇukkāvūr</i> by the <i>ūrār</i> of Pallavapuram. In characters of about the 9th century.
74	Koyyamalarisvara <i>alias</i> Vāliśvara temple in the same village, <i>maḥamaṇḍapa</i> lintel on the south.	[Chōḷa]	....	....	Do.	Contains the label <i>Vikrama-Sōḷaṇ</i> . In characters of about the 12th century.
75	West wall of the same <i>maṇḍapa</i> , outside.	Do.	Mentions the name Mēlai Ekāmbaranāthan and records that a <i>majha</i> and probably the idol of the deity (<i>uḍaiyavar</i>) set up therein are the gifts of Nayanār, the son of Dēvaṇa-bhaṭṭar of Tiru-Pulivaṇam. In late characters.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMILNADU—<i>contd.</i> NORTH ARCOT DISTRICT—<i>contd.</i> CHEYYAR TALUK—<i>concl.</i> KURANGANILMUTTAM—<i>concl.</i>					
76	Same wall . . . . .	....	....	....	Tamil	Fragmentary. Seems to be part of an inscription recording gifts of money by some individuals, for burning a lamp obviously in the temple. A person called Sōjiyavaraiyan is said to have received four <i>kāṣu</i> . In characters of about the 13th century.
77	Stones built into the floor in different places of the same temple. VANIYAMBADI TALUK	....	....	....	Do.	In three small fragments. Seem to be parts of a record of tax-free land-grant. A locality called Kulandai in Vēṅgai-nāḍu is referred to. In characters of about the 9th century A.D.
78	Vāṇiyambāḍi.—Atiṭhiśvara temple, central shrine, north wall.	Chōla	Rājendra I	Regnal year 18	Do.	Records the gift of sheep by various individuals (names given) including one <i>maṇṇādiḥchi</i> for several perpetual lamps to god Viruṇḍiṇḍēvar in Vāṇiyanpāḍi <i>alias</i> Madhurāntakach-chaturvedimaṅgalam in Aimpuḷugūr-nāḍu in Perumbāṇappāḍi of Jayaṅḡḇaśōḷa-maṇḍalam.
79	Do.	Do.	Do.	Regnal year 4	Do.	Fragmentary. Seems to record some provision made for one perpetual lamp.
80	South wall	Do.	Virarājendra	Do.	Do.	Records an endowment of 1000 <i>kuḷi</i> of land by purchase and made (tax-free by Adittan Amballa*) <i>ttaraiyan</i> Sembīyan of Sembāḍu in Rājārāja-vaṇanāḍu and Viḷupparaiyan of Guṇamaṅgala-nāḍu to provide for food-offerings and a perpetual lamp to the deity Aḷi-aruluvār (i.e., Natarāja) in the temple of Viruṇḍiṇḍēvar in Vāṇiyambāḍi <i>alias</i> Madhurāntakach-charuppēdimāṅgalam in Aipuḷugūr-nāḍu in Perumbāṇappāḍi in Jayaṅḡḇaśōḷa-maṇḍalam.
81	Do.	Do.	Vīḷeramachōḷa	Regnal year 8	Do.	Records the gift of a perpetual lamp to the deity Viruṇḍiṇḍēvar in Vāṇiyanpāḍi <i>alias</i> Madhurāntakach-charuppēdimāṅgalam by Kandamulān Vāli Jayaṅḡḇaśōḷa <i>alias</i> Paramaṇḍalēśvara Daśapāḷan, a merchant residing at Tagaḍūr.
82	Do. . . . .	....	....	....	Do.	Records the gift of 5 <i>kaḷaṅḡu</i> of gold for instituting a perpetual lamp to be maintained out of its interest for the deity Viruṇḍarū ḷiya-nāyanār by Araśuḍaiyān Kaṅḡaṇan <i>alias</i> Chāṭṭapillai, a member of the <i>nagarattār</i> community of Bhūtamaṅgalam in Pākkap-paṅḡu. In characters of about the 13th century.
83	South and east walls	Chōla	Kulōttuṅga I	Regnal year 6	Do.	Commences with the <i>praśasti</i> Puḡaḷ-mādu-ṷiḷaṅḡa, etc. Records the gift of 6 <i>kaḷaṅḡu</i> and 2 <i>maṇḷāḍi</i> of <i>pon</i> and a flower garden measuring 500 <i>kuḷi</i> in extent as <i>dēvadāna</i> by Kuṇḍūr Mūṭṭa Chēra-nārāyaṇa-kramavittan, one of the <i>ālunḡanattār</i> , towards various services such as food-offerings, sacred-bath, lamps and other

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						requisites for worship to the deity Virundindēvar and the subsidiary deities on twenty specified auspicious days in the year. A separate endowment of half a <i>kalāṅḡu</i> is made by the same donor to provide for <i>dakṣiṇai</i> to the śivabrāhmaṇas conducting the worship.
84	East wall	Do.	Do.	Regnal year 45	Do.	Records the gift of 96 sheep for a perpetual lamp to the deity Virundindēvar in Vāṇiyaṇpādi <i>alias</i> Madhurāntakach-chaturvēdī-mangalam in Aimpulūdu-nādu by Arumolidevan Puliyāṇ <i>alias</i> Iṇṇāṇāṇṭṭu Nāttuk-kāmundaṇ Rājendraśōḷaṇ-pirammārāyaṇ of Kāśyapa-gōtra, a native of Eṇṇūr in Iṇṇā-nādu. The śivabrāhmaṇas of the temple agreed to maintain the lamp.
85	Do.	Do.	Vikramachōḷa	Regnal year 3	Do.	Records the gift of 96 sheep for a perpetual lamp by Sūriyaṇ Per-rāḷ for the merit of her husband, Sōruḍaiyaṇ Kaḷani <i>alias</i> Malayarāyaṇ of Sirrāmūr in Vandālai Vēḷūr-kūṇṇam in Irā-jendraśōḷa-valanādu of Chōḷamaṇḍalam. The śivabrāhmaṇas agreed to burn the lamp.
86	First <i>Prākāra</i> ., round pillar, south side of the central shrine.	....	....	....	Do.	Records the erection of a pillar by the wife of Vāṇiyaṇ Nambi <i>alias</i> Karumaṇi-Kiḷavaṇ for the latter's merit. In characters of the 13th century.
87	Do. Eastern side . . . . .	....	....	....	Do.	Records the erection of a pillar by Saṅgaṇāda Peṅgaṇ-mābōdiyarā-yaṇ of Attipākkam. Do.
88	Do. . . . .	....	....	....	Do.	Records that the pillar was caused to be made from the gift of 3 <i>kalāṅḡu</i> of poṇ by Paṭṭaṇ of Nerkuṇṇam, son of Vāṇiyaṇ Sirāḷaṇ. Do.
PUDUKKOTTAI DISTRICT						
KULATTUR TALUK						
89	Nārttāmalai.—Jambunāthasvāmi temple, <i>mahāmaṇḍapa</i> , south wall, outside.	....	....	Vijaya, Tai 18	Do.	Records an undertaking made by the <i>nagarattār</i> of the territorial division, the name of which seems to be Maḷḷaijchchūmai-nādu, to the effect that the people of the <i>nādu</i> should pay the tax according to the assessment of their lands after their <i>nādu</i> was surveyed. It is also laid down that the defaulters should undergo capital punishment and their property should be confiscated and given to the temple of the god Tirumalai Kādambar (of the locality). The record is said to have been engraved on the stone in presence of Agniśarmaṇ. In characters of about 16th-17th century. Published in the <i>Inscriptions (Texts) of the Pudukkōṭṭai State</i> , No. 922.
90	Mēlamalai hill in the village. Spot near the pond called <i>Talaiyaruvīśiṅgam</i> by the side of a Viṇāyaka temple.	Ruler of Puduk- kōṭṭai.	Rāmachandra Tonḍamāṇ	Śaka 1789, Kali 4958 (wrong for 4968), Piṅḡala, Vaiśākha 4th : 1857 (A.D.) May 14th.	Do.	Endows the chief with the titles <i>Bṛihadambōdāsa</i> , <i>Śivarāma-svāmīdāsa</i> and <i>Excellency</i> . Records that through the grace of his preceptor Śivarāmasvāmi, the chief and his second wife Jānaki got the pond (the <i>tirṭha</i>) known as Talavarasiṅgam cleared and worshipped the god Jvaraharēśvara, a <i>līṅga</i> in the <i>guhā</i> in the <i>tirṭha</i> . Published <i>ibid.</i> , No. 889.

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B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—*contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMILNADU—<i>contd.</i> PUDUKKOTTAI DISTRICT—<i>contd.</i> KULATTUR TALUK—<i>contd.</i> Nārttāmalai—<i>contd.</i>					
91	Rock-cut Viṣṇu temple on the same hill, tiers of the platform in front.	Chōla . . .	Kulōttunga (I) . . .	Regnal year 45 . . .	Tamil	Records the creation of a tax-free endowment (<i>tiruvīdaiyāṭṭam</i>) out of the village <i>kuḍḍkāḍu</i> by the <i>nagarattār</i> of the town Teluṅgukulakūlapuram, in Anpalvāyil-kūṟṟam included in the Irat-tapādikondaśōḷa-vaṇaṇāḍu in favour of the deity Karumāṇik-kālvār of the temple called Tirumēṟkkōyil of their own place. The endowed village was entrusted as <i>kuḍinttōḷa-dēvadānam</i> to Dēvaṇ Periyān <i>alias</i> Muḍikonḍaśōḷa-Teluṅgaiyārāyan, a merchant of the same town, who is said to have made (the lands of the) village fit for cultivation. It is stipulated that he should pay annually 75 <i>kaḷam</i> of paddy to the temple for the daily food offerings to the god. Also adds the creation (obviously by the same <i>nagarattār</i>) of a flower-garden named Uśāūchunai for the said god.
92	PUDUKKOTTAI TALUK <i>Antique</i> , near Pudukkōttai and Tirugōkarnam. On the eastern slope, near the Jaina image on the hillock called Saḍaiyappārai.	[Pāṇḍya] . . .	Kōpēriṇmaikonḍān . . .	....	Do.	Damaged. Records the king's order issued to the <i>nāṭṭār</i> of Tenkavi [ra]—nāḍu informing them of the exemption of taxes granted on certain lands to be effected from the 2[0]th year of the king Sundarapāṇḍya to meet the expenses of the [daily] food offerings etc. to Perunārki [l] lichchōḷa-Perumbalḷi Ajvār on Saḍaiyār-malai of Kallāruppalḷi in that <i>nāḍu</i> . The order is said to have been issued at the instance of the king's great grandfather (? <i>oppāṭṭār</i>) Maḷavarāyar and the said lands are stated to have been already in the enjoyment of the same deity. In characters of about the 13th century. Published in the <i>Inscriptions (Texts) of the Pudukkōttai State</i> , No. 530.
93	TIRUMAYAM TALUK Malayakkōyil (hamlet of Kulamaṅga-lam). Rock-cut Śiva temple facing west, outside wall, left of entrance.	Pāṇḍya . . .	Saḍaiyavarman Kulasēkhara . . .	Regnal year 3 . . .	Tamil (corrupt) . . .	Commences with the king's <i>praśasti</i> , <i>Pūvīṇkilatti</i> , etc. Records an order of Kalvāyil-nāḍālvān exempting from taxes the <i>dēvadāna</i> lands located at Pānikudipparru belonging to the temple of Kāṇanāṭṭu Śrīvaramuḍaiya-nāyanār in Tiruvōḍi-Kāḷlayil in Kāṇa-nāḍu <i>alias</i> Virudarājabhayaṅkara-vaṇaṇāḍu. The record, in characters of the 13th century seems to be a copy of an inscription engraved much later to its times. <i>ibid.</i> , No. 246.
94	Same wall, right side of the entrance.	....	....	....	Sanskrit, Grantha ; Tamil, Mixed.	Bilingual. Records the word <i>Parivādinīdū</i> in Grantha and contains in Tamil an advice (to the students) to learn the <i>vidyā-parivāḍint</i> on the authority of the same. In characters of about the 6th century. Published <i>ibid.</i> , No. 4. Cf. <i>SII</i> , Vol. XII, p. 3, f. n.

95	Another rock-cut Śiva temple facing west, in the same locality, <i>maṇḍapa</i> , rock forming the east wall.	Chōla	Kulōttuṅga III	Regnal year 37	Tamil	Damaged. Commences with the king's <i>prasaṣti</i> , <i>Pūmaruviya tṣai-mugattōṇ</i> etc. Records a sale of land, as <i>dēvadāna</i> by certain individuals designated as Papaiyūr Araiyaṅḡal and Kulamaṅḡalam Araiyaṅḡal, in favour of a deity (name not clear) at Kulamaṅḡalam in Paṇḍikulaṣaṅḡi-nāḍu.
<p style="text-align: center;">RAMANATHAPURAM DISTRICT</p> <p style="text-align: center;">MUDUKULATTUR TALUK</p>						
96	Kamudi. —Valivittaiyaṅār temple, on the side of the Kamudi-Arappukkōṭṭai road, one mile to the west of Kamudi. Right side of the elephant-stone, set up in front of the temple.	....	....	....	Sanskrit and Tamil, Grantha and Vaṭṭeḷuttu	Fragmentary and worn out. The Sanskrit portion, in the beginning, commences with the <i>prasaṣti</i> , <i>Samastabhuvanaśraya</i> , of an organisation consisting of the members of different guilds such as <i>paṭṭinam</i> of eighteen-nāḍu, the thirty-two Vēlārpuram, etc. Refers, at the end, to a number of persons designated as <i>kavaya iṣaiṅḡam</i> hailing from different places such as Tāraṅḡāḍi, Maṅḡabaraṅḡivaram, etc. In characters of about the 10th century.
<p style="text-align: center;">RAMANATHAPURAM TALUK</p>						
97	Tiruppullāni. —Jagannāthasvāmi temple, first <i>gōpura</i> , north wall of the entrance.	Pāṇḍya	Śaḍaiyavarman Sundara Pāṇḍya (I) who was pleased to seize all the countries.	Regnal year 13, Mīna 7, śu. 7, Mri-gaśirsha, Monday=1262 A.D., February 27. It was Mīna 5.	Tamil	Records that the authorities of the temple of the deity Deyvachchi-laipperumāl at Tiruppullāni in Śembināḍu received Veḷudiyūr as <i>tiruvīḍaiyāṭṭam</i> from Mayilērum Perumāl <i>alias</i> Uḍaiyār Tōṇḍaimāṅār of Kaḷattūr <i>alias</i> Nalkīrttinalūr in Śevvirukkai-nāḍu and undertook to meet the expenses of various food offerings to the said deity and consort Pūmēlirundār being set up in the temple by the donor during (1) the daily service named <i>aṇḍi-mudali vēṅḡāṇ-saṇḍi</i> ; (2) the monthly bathing of the deities on the days of Uṭtirattāḍi, the donor's natal star; and (3) the festival of the same in the month of Arpaśi, the month of the donor's birth.
98	Same wall . . . . .	....	....	....	Do.	Reads <i>ullāsamāga aṇaiya</i> . In characters of about the 16th century.
99	South wall of the same entrance . . . . .	....	....	Śaka 1537 (current), Ananda, Purattāśi, Amāvāsya	Do.	Highly damaged. Seems to contain a record creating a <i>dēvadāna</i> in favour of the deity. Details are lost.
100	Northern wooden door of the same entrance.	....	....	....	Do.	Seems to record the gift (of the doors) by Kāttāṅ Jagaviratēvar. In late characters.
101	One of the steps of the <i>maṇḍapa</i> in front of the central shrine.	....	....	....	Sanskrit, Grantha	Records the obeisance of Veṅkaṭakrishṇan. In characters of about the 18th century.
102	Same place . . . . .	....	....	....	Telugu	Contents same as in No. B 101 above. States in addition that he belongs to Maruṭūru. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
TAMILNADU—<i>contd.</i>						
RAMANATHAPURAM DISTRICT—<i>contd.</i>						
RAMANATHAPURAM TALUK—<i>contd.</i>						
103	Śrīvilliputtūr.—Vaidyanātha-svāmi temple, <i>mahāmaṇḍapa</i> in front of the central shrine, south wall, outside.	Pāṇḍya	Perumāḷ Kulaśēkhara	Śaka 1[4*] [4]3, Kārttigai 14.	Tamil	Records the gift of two <i>mā</i> of cultivable land, located in Paḍikkāśu-vaittaruḷiyanallūr-paṇṇu, a <i>dēvādāna</i> in Veṇbaikkudi-nāḍu, to the authorities of the temple of Paḍikkāśuvaittaruḷiyanayinār, the deity at Śrīvilliputtūr in Tirumalli-nāḍu by Kulaśēkhara-bhaṭṭar Kulaśēkharadēvar, one of the servants of the same temple for burning, with oil, a perpetual lamp and a twilight lamp in the shrine of the deity and one twilight lamp in the shrine of the Nūchchiyār with effect from the 43rd year (i.e., 1443). In characters of about the 16th century.
104	North wall of the same <i>maṇḍapa</i> , outside. Stones disturbed.	Do.	....	Śaka 1479, Piṅgaḷa, Dakṣiṇāyana, Śaradritu, Vriśchika ba. 2, Mṛigaśirsha, Monday= 1557 A.D., November 8.	Do.	Fragmentary and damaged. Records an order issued in the name of the deity of the temple, as requested by the temple authorities, allotting certain temple lands and other perquisites as <i>Karuvēlakkettu kaniyāṭchi</i> to Kulaśēkhara Mudaliyār, designated as <i>kaḍalpōgak-kāttān</i> (guard at the entrance of the palace) of the chief <i>Aḷaṅ Perumāḷ</i> Ativirarāmaṇ, who is described as the deity's agent and son (<i>kumārān</i>).
105	Secret chamber recently discovered in the middle of the same <i>maṇḍapa</i> , stone built into the west wall.	Do.	....	....	Do.	Do. Contains only the names of some signatories of a record, like Jayadhara brahmādhiraṇya, all belonging to places in Miḷalaik-kūṟṇam. In characters of about the 13th century.
106	<i>Mahāmaṇḍapa</i> in front of the Amman shrine in the same temple, west wall, outside.	....	....	....	Do.	Partly built in and fragmentary. Seems to record an order issued in the name of the deity of the temple granting some lands as <i>maḍappuram</i> in favour of some individual (name lost) for meeting the expenses of different offerings in a <i>maṭha</i> probably situated in a street on the eastern side of the temple, and in the neighbourhood of the Dakṣiṇāmūri-maṭha. Details are lost. In characters of about the 16th century.
SOUTH ARCOT DISTRICT						
GINGEE (SENJI) TALUK						
107	Gingee (Senji).—Veṅkaṭeśvarasvāmi temple, second <i>gōpura</i> , east wall, tiers, north of the entrance.	....	....	....	Do.	Records in verse the formula that the number 3179 added to a given Śaka year expired would yield the number of the corresponding year of the Kali era. Seems to have been composed by Hariharaputran, whose obeisance is also recorded. Do. Cf. A.R.Ep., 1938-39, No. 310.

108	South wall of the entrance in the same <i>gōpura</i>.	....	....	....	Do. . . .	Records in verse the obeisance and praise of Pērān Āḷi, described as a priest (of the temple of) Vēṅkaṭēśvara at Śeṭṭi and probably as a friend of Sa[r*]dār Nerul-(khān). Do.
VILLUPURAM TALUK						
109	Paṇamalai.—Tālagiriśvara temple, base stones around the central shrine.	Pallava . . .	Rājasimha (Narasimhavarman II)	....	Sanskrit, Grantha .	In verse. Traces the origin of the dynasty from the Creator of the Universe; records the eulogy of the ruling king; endows him with the title <i>Mahēśvarachūdāmaṇi</i> and prays for the God Mahēśvara's perpetual presence in the temple, in question, named as <i>Mahēśvarachūdāmaṇi-Pallavēśvara</i> . The middle portion of the record has been published in <i>Ep. Ind.</i> , Vol. XIX, pp. 113 ff.
110	Southern base of the same shrine	Chōḷa . . .	Rājakēsari [varman] Rājendra-chōḷa (i.e., Kulōttuṅga I)	....	Tamil . . .	Fragmentary and highly damaged. Contains part of the king's <i>prastāti</i> commencing <i>Tirumaṇṇi viṇṇam</i> , etc.
111	Two stones in the east wall on either side of the entrance of the same shrine.	....	....	....	Do. . . .	Do. Seems to record a gift of land by a son of Ambāchāri of the Bhāradvāja-gōtra and the Āpastamba-sūtra for burning two lamps obviously in the temple. Other details are lost. In characters of about the 15th century A.D.
112	Pillars in the front <i>mandapa</i> in the same temple. Pillar I.	....	....	....	Do. . . .	Records the obeisance of Periya Ellāṇ, the son of Pachchai Sūriyaṇ and Chiṇṇa Ellāṇ Pottan. In late characters.
113	Pillar II	....	....	....	Do. . . .	Records the names Tiruchchittambalam and Minā[k*]jshi. Do.
114	Two loose broken slabs near the same temple.	Chōḷa . . .	Parakēsari (wrong for Rājakēsari) Kulōttuṅga I	Regnal year 21	Do. . . .	Fragmentary. Contains the king's <i>prastāti</i> commencing <i>Puṇaḷ-māḍi-viṇṇa</i> , etc. Mentions Rājārājachaturvēdimāṅgalam after the date. Rest is lost.
THANJAVUR DISTRICT						
NĀNNILAM TALUK						
115	Seṅgalipuram.—Dundubhiśvara temple, central shrine, north and west walls, tiers.	....	....	Bhāva, Āḍi 8	Do. . . .	Records the gift of five shares of land and five house-sites as <i>sarva-mānya</i> by Allī-Appaṇ, the son of Suradēvaṇ, a <i>śālīya</i> (weaver) of Jayasimhakuḷakālapuram <i>alias</i> Krishnayadēva-mahārāya-puram to the temple of the deity Kaṇṇuganda-nayinār evidently of the locality. In characters of about the 19th century.
116	West wall of the same shrine, base tier.	....	....	....	Do. . . .	Highly damaged and peeled off. Seems to record an undertaking made by the śivabrāhmaṇas, like Ānandakūṭṭa-bhaṭṭan, etc., of the temple of the god Dunduṇiśvaram-uḍaiyār] to burn a perpetual lamp in the temple, by receiving 2700 <i>kāṣu</i> from a person (name lost) who probably caused the temple to be constructed. Cf. <i>A.R.Ep.</i> , 1973-74, No. B 221. In characters of about the 12th-13th century.
117	Front <i>mandapa</i> in the same temple, north wall, tiers.	Chōḷa . . .	Rājendra III	Regnal year 24, Rishabha, Viśākha, Tuesday=1260 A.D., April 27, the <i>tithi</i> being śu. 15.	Sanskrit, Grantha; Tamil	Stones disturbed and missing and partly built in. Commences with the king's Sanskrit <i>prastāti</i> beginning <i>Samasta-jagad-ekavtra</i> , etc. Contains parts of a record registering the sale of 1000 <i>aṇṇādu naṇkāṣu</i> by the <i>nagarattār</i> of the locality Jayasimhakuḷakālapuram, a <i>śāltum parāṣṭa nāgarām</i> in Sēṇṇūr-kūṛram included in Kulōttuṅgaśōḷa-vaḷanādu in favour of the temples of the deities (1) Paramānandīśvaram-uḍaiyār at Paḷlichechādam, a hamlet of the village and (2) Āḍipurānīśvaram-uḍaiyār only 27 <i>kuḷi</i> for the latter in the form of a house site. Cf. <i>ibid.</i> No. B 223.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1974-75—contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMILNADU—contd. THANJAVUR DISTRICT—contd. NANNILAM TALUK—contd. Śēṅgātipuram—contd.					
118	Same place . . . . .	....	....	....	Tamil	Do. Contains parts of an epigraph recording a gift of lands by the <i>Oravar</i> of Jayasīṅgakulakālapuram, as <i>Ūrkkil-īṭalyilī</i> probably to the temple of Paramānandīśvaram-udaiyār for constructing roads around the temple. Contains also a long list of signatories. In characters of about the 13th century. Cf. <i>ibid.</i> No. B 224.
119	Chōḷīśvara temple in the same village, central shrine, south wall.	Chōḷa	Kulōttuṅga III. . . .	Regnal year [4], Karkajaka, ba. 11, Sunday, -1182 A.D. June 27, f.d.t. 40	Do.	Highly damaged and peeled off. Seems to record an undertaking made by the śivabrāhmaṇas of the temple of Rājendrachōḷīśvaram-udaiyār at Jayasimbakulakālapuram in [Śēṇṇūr]-kūrṇam included in Kulōttuṅgaśōḷa-vaḷanāḍu to maintain lamps in the temple by receiving 1400 <i>kāṣu</i> from two brothers (700 from each), the name of the younger being Kulōttuṅgaśōḷabāḷan.
120	Raṅganāthasvāmi temple in the same village, <i>mahāmaṇḍapa</i> , pillar.	Pallava	Nandivarmaṇ III	Regnal year 3	Do.	Records the gift of 250 <i>kult</i> of land, free of tax, in Naḷlūr, to the west of Śimālī, by Śaḍayan Attimallaṅ of Śimmaḷḷi in Inṭalai-nāḍu, for providing food offerings, at the time of the midday worship, to the deity Tirukkāḷīśvarattu-mahādēva at Naḷlūr, a <i>brahmadēya</i> in the same <i>nāḍu</i> . In characters of about the 9th century A.D.
121	Another pillar . . . . .	....	....	....	Do.	Records the gift [of the pillar] by Māṇi Uttama Nambi. In late characters.
122	Stone built into the north wall of the same <i>maṇḍapa</i> , inside.	....	....	....	Do.	Fragmentary. Contains only a list of names of some śivabrāhmaṇas among whom Dundumidēva was one. In characters of about the 12th century A.D.
123	Door-frame of the same <i>maṇḍapa</i> , northern side.	....	....	....	Do.	Records the obeisance of Nārāyaṇaṅ Piḷḷai Udayam. In late characters.
124	Tiruppaṇaiyūr.—Saundarēśvara temple, central shrine, north wall, tiers.	Chōḷa	Kulōttuṅga I	Regnal Year 21	Do.	Unfinished. Records the sale of land, made tax free, by the <i>Ūrār</i> of the village Tenkāl Kūttanūr in Panaiyūr-nāḍu included in Kulōttuṅgaśōḷa-vaḷanāḍu by receiving 2-1/2 <i>kāṣu</i> from Kana-vadi Śivalōkanāḍan, a servant and a resident of Vaippūr, in Marugal-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu, in favour of the deity Tribhuvana-Ādichandēśvara of the temple of Aḷagiyadēvar, at Tiruppaṇaiyūr, a <i>brahmadēya</i> in Panaiyūr-nāḍu.

125	Do.	Do.	Do.	Regnal year 47	Do.	Records the sale of 368 <i>kuḷi</i> of land as a tax free <i>ṣaṭṭich-chōṭṭrup-puram</i> by the members of the <i>sabhai</i> of Tiruppanaiyūr in Paṇaiyūr-nāḍu included in Kulōttuṅgaśōḷa-vaḷanāḍu, by receiving some amount (details lost) of <i>aṇṇāḍu-narkāṣu</i> , in favour of the deity Tribhuvana-Ādichanḍēśvara of the temple of Āḷagiyadēvar for distributing food (<i>ṣaṭṭichchōru</i>) to the Śaiva devotees and ascetics who would visit the temple for midday worship.
126	North and west walls of the same shrine, tiers.	Do.	Do.	Regnal year lost	Do.	Damaged and fragmentary. Commences with the king's historical introduction <i>Puḡalmāḍu-vaḷaṅga</i> etc. Records the sale of 1000 <i>kuḷi</i> equal to half a <i>vēḷi</i> of land, made tax-free, by the members of the <i>ūr</i> of Paṇaiyūr by receiving 7-1/2 <i>aṇṇāḍu-narkāṣu</i> from one Ādittan Tirunilakanḡan <i>alias</i> Rājendrasōḷa-mūvēndaveḷāṇ of Kīḷiyūr in Kīḷiyūr-nāḍu included in Nittavinōḍa-vaḷanāḍu in favour of the deity Tribhuvana-Ādichanḍēśvara of the temple of Āḷagiyadēvar.
127	West wall, tiers	Do.	Do.	Do	Do.	Do. Commences with the same historical introduction and seems to record a similar sale of 5000 <i>kuḷi</i> (2-1/2 <i>vēḷi</i>) of land by the <i>ūrār</i> in favour of the same deity by receiving 37-1/2 <i>aṇṇāḍu-narkāṣu</i> from one daranār Kaḍuveṭṭiḡal of Ōḡai in Iṅgaṇāḍu included in Arumōḷideva-vaḷanāḍu for feeding the Śaiva ascetics and devotees visiting the temple for midday worship.
128	<i>Ardhamandapa</i> of the same temple, north wall, outside, tiers	Do.	Do.	Regnal year 45	Do.	Commences with the same historical introduction of the king. Records the sale of 600 <i>kuḷi</i> of land, as tax-free holding, by the members of the <i>sabhai</i> of Tiruppanaiyūr in favour of the same deity Tribhuvana-Ādichanḍēśvara for 6 <i>aṇṇāḍu-narkāṣu</i> received probably from Ādittan Tirunilakanḡan <i>alias</i> Rājendrasōḷa-mūvēndaveḷāṇ of Kīḷiyūr in Avur-kūḡram included in Nittavinōḍa-vaḷanāḍu for distributing daily 5 <i>ṣaṭṭisōru</i> to the Śaiva devotees and ascetics visiting the temple for midday worship. Cf. No. B 127 above.
129	Same place	Do.	Do.	Regnal year 32	Do.	Engraved in continuation of the above. Built in below. Records a similar sale of a piece of land named Kamugadi measuring 600 <i>kuḷi</i> in favour of the same deity Tribhuvana-Ādichanḍēśvara by the <i>ūrār</i> of Tiruppanaiyūr. Other details are lost.
130	<i>Mahāmāṇḍapa</i> in the same temple, west wall, outside.	Do.	Rājādhirāja(II)	Regnal year lost	Do.	Records the assignment of one <i>mā</i> of land described as <i>ārkiḷ iṭaiyḷi</i> by the <i>ūrār</i> of Tiruppanaiyūr as <i>ubhaiyakkāṇi</i> to Tiruch chīḡrambalam-uḷaiyūr. Āṇḍāṇ Kulōttuṅgaśōḷa-Pichchan to supply oil for burning three <i>sandhi</i> lamps before the deity Āḷagiyānāyanār in Tiruppanaiyūr in Tiruppanaiyūr-nāḍu in Kulōttuṅgaśōḷa-vaḷanāḍu, in lieu of 15 <i>kāṣu</i> received by them from Moḡṇai Śiḡuttōṅḡan of Sembanguḍi, a resident of Rājārāja-maṅḡalam through the treasury of the temple for the purpose. Refers to land endowed as <i>tirumandirapōṇagappuram</i> .
131	South wall of the same <i>maṇḍapa</i> , tiers	Do.	Rājārāja (II)	Regnal year 7, Rishabha, śu. Friday. Pushya=1153 A.D. May 1, the <i>tithi</i> being 6.	Do.	Lower portion built in. Registers a grant of land as <i>maḍappuram</i> by Āṣaṇḍambāḍi Āḍumvirīśāḍaiyāṇ, a devotee belonging to Tiruttōṅḡattōḡai-maṅḡalam, in Tiruvūrūr-kūḡram in Ḡaya-māpikka-vaḷanāḍu, in favour of Āṇḍār chāḍaiyanār, residing in the <i>guhāi</i> (monastery) located on the western side of the street to the west of the temple of Āḷagiyānāyanār at Tiruppanaiyūr in Paṇaiyūr-nāḍu, included in Kulōttuṅgaśōḷa-vaḷanāḍu.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMILNADU—<i>concl'd.</i> THANJAVUR DISTRICT—<i>cont'd.</i> NANNILAM TALUK—<i>cont'd.</i> Tiruppanaiyūr—<i>cont'd.</i>					
132	Same wall	Pāṇḍya	Sundarapāṇḍya	Regnal year 3, Dhanus, śu. 11, Saturday, Aśvati, and 179th day. Probably 1305 A.D., November 27.	Tamil	Records a royal order issued to the authorities of the temple of Ajagiyānāyār, at Tiruppanaiyūr in Panaiyūr-nāḍu, included in Kulōttuṅgaśōla-vaṇaiyū informing them of his grant of 5 <i>vēli</i> of lands, free of taxes, for providing various offerings to the deity at the time of the service called <i>Sundara pūṇḍyan-sandhi</i> , and the festival [<i>Sundarapāṇḍyan-tirundī</i>] both named after the king. The grant is declared to take effect from the month Mārgaṣī in the third regnal year of the king.
133	Same wall, tier . . . . .	....	....	Regnal year 24	Do.	Records the gift of one milch cow by the wife (name not given) of a <i>brāhmaṇa</i> named Tālampeṇa-aḷudān to the treasury of the temple obviously of Ajagiyānāyār to maintain a <i>sandhi</i> lamp in the temple. In characters of about the 14th century.
	THANJAVUR TALUK					
134	Tiruchohennampūṇḍi.—Śaḍaiyanār temple, central shrine, west wall.	Chōla	Parāntaka I	Regnal year lost	Do.	Damaged. Records the gift of twelve <i>poṇ</i> and one <i>nilai-vilakku</i> by Eļuvan-Pāṇḍi of <i>Padaiyēviya</i> Tattakūḍi included in Arkkā (tuk-kūṅṅam to the deity Mahādēva at Tiruchchadaimūḍi in Idaiyāṅṅu-nāḍu to burn a perpetual lamp before the god.
135	Do.	Do.	Do.	Do	Do.	Fragmentary and highly damaged. Seems to record some gift to the same deity by some individuals to maintain a perpetual lamp in the temple. Details are lost.
136	Do. . . . .	....	....	....	Do.	Do. Seems to record a gift of land by purchase by an individual (name lost) from a <i>sabhai</i> to provide for various food offerings to the deity of the temple. The executive authorities of the temple undertook to maintain the charity. In characters of about the 10th century.
137	South wall of the <i>mahamandapa</i> in the same temple, tiers.	Chōla	Do.	Regnal year 17	Do.	Damaged. Records the gift of a <i>nilai-vilakku</i> and <i>kaḷaiṇṇu</i> of gold by Guṇavan Śūratōṅgi, a member of the retinue of the queen Arumōḷinangaiyār, the daughter of Paļuvēttaraiyār to burn a perpetual lamp in front of the deity Mahādēva of Tiruchchadaimūḍi in Idaiyāṅṅu-nāḍu and some more gold gifted probably on the occasion of a solar eclipse by Paramēśvaran, and Namban Kaviśiyan for offerings to the same god. Also records the exemption of taxes granted by the <i>sabhai</i> of Tiruppēr, by receiving these amounts which were invested in certain lands sold to the temple for the purpose. Earlier part of the record published in <i>SIH</i> . Vol. VII, No. 520.

138	Loose stones near the same temple. No. 1.	Pallava	Nandippōttaraiyar, victor at Tejjāru.	the	Regnal year 18	Do.	Fragmentary. Records the royal gift of 60 <i>kaṣāṇḍu</i> of gold to burn two perpetual lamps in front of the same deity out of the ghee accruing as interest on the gift amount.
139	Stone No. 2.	Do.	Nṛpatuṅga		Regnal year 25	Do.	Do. Records a gift of 9 <i>pon</i> , equal to <i>paṇḍuśū</i> in fineness (<i>paṇḍuśūḍu-mai oppadu</i>) probably by an individual (name lost) of Śrīkanthapuram for feeding the <i>nāḥśvaras</i> on the day of the flag hoisting festival at Tirukkaṇṇamūḍi.
140	Stone set up near the entrance of the temple called "Siddhalingamaḍam" near the Śaḍayanār temple.	....	....		1928 A.D.	English, Roman	Records that the temple was renewed in memory of the reclamation of the <i>inām</i> lands of the Kōvilāḍi choultry.
TIRUCHIRAPPALLI DISTRICT							
PERAMBALUR TALUK							
141	Vengalam.—Tārāpurīśvara temple, stone set up in the south-eastern corner of the <i>prākāra</i> wall outside.	Chōla	Rājendra (III)		Regnal year 5	Tamil	Purports to be a deed given by the <i>Padinenbhūmivānika-nagarattār</i> having met together (<i>savai</i>), granting the income from toll-taxes on the loads of merchandise to the deity Rājārājēśvaram-ūḍaiyanāyanār at Venkulam.
142	Mahāmaṇḍapa in the same temple, north wall, tier.	....	....		....	Do.	Records the name Kuruvan Tāṇḍi-ayyan Rudh[rā]ḥ[ga]. In late characters.
TIRUCHIRAPPALLI TALUK							
143	Anḍanallūr.—Perumāḷ temple, central shrine, stone built into the north wall of the entrance.	....	....		....	Do.	Fragmentary. Contains reference to the <i>Harita-gōtra</i> , and the construction of some building. Details are lost. In characters of about the 10th century.
144	Tiruchchendurai.—Rāḍganāthasvāmi temple, pedestal of bronze <i>utsava-vigraha</i>.	....	....		....	Gujarātī	Seems to record the obeisance of Sakhārāma, a householder of Pāṭyālā, and his daughter Nōḍharāma. In late characters.
UTTAR PRADESH							
ETAWAH DISTRICT							
AURAIYA TAHSIL							
145	Ajitmal.—Sarai Ajitmal, western gate. Impressions received from the Superintending Epigraphist, Arabic and Persian Inscriptions, Nagpur (Acc. No. 6376).	....	....		Vikrama 1698	Nāgarī, Persian, Nasta'liq	Bilingual. Records only the date. For the Persian portion, see Appendix D. No. 329.
FOREIGN COUNTRIES							
UNITED STATES OF AMERICA							
146	Boston.—Museum of Fine Arts. Findspot: Not known. Impression received from the Director, Government Museum, Madras.	Sanskrit, Nāgarī	Records the Buddhist creed <i>yē dharmma</i> , etc. In characters of about the 9th century.

C—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA PRADESH KRISHNA DISTRICT NANDIGAMA TALUK						
3922	Rāmireddipalle.—Fragments of Votive inscriptions. Fragment No. 1.	....	....	....	Prakrit, Brāhmī	Reads : <i>sahāputeht bā[1°]</i> ... In characters of about the 2nd century A.D.
3923	No. 2	....	....	....	Do.	Reads : ... <i>Ḍaḡirimahāchētiya</i> . Do.
3924	No. 3	....	....	....	Do.	Reads : <i>isath-Ḍaḡiri-mahāchētiye-pata</i> Do.
3925	No. 4	....	....	....	Do.	Reads : <i>sidham namobhagavato Hakaḷapa</i> . Do.
3926	No. 5	....	....	....	Do.	Reads : <i>[pu]ravathavasa-Nāguchamda gahapa[ti]</i> . Do.
3927	No. 6	....	....	....	Do.	Reads : <i>-patisa gahapa[ti]</i> . Do.
3928	No. 7	....	....	....	Do.	Reads : <i>Ḍaḡiri vihāra-chētiyu</i> . Do.
3929	No. 8	....	....	....	Do.	Reads : <i>vagena imam che</i> Do.
3930	No. 9	....	....	....	Do.	Reads : <i>ghaya. sahā[pu]lehi</i> . Do.
3931	No. 10	....	....	....	Do.	Reads : <i>[sa]tānam hita-sukha</i> . Do.
BENGAL WEST CALCUTTA DISTRICT CALCUTTA TAHSIL						
3932	Calcutta.—Fragments of a stone slab in the Indian Museum. Findspot : Gadhwa, Karchhana Tahsil, Allahabad District, Uttar Pradesh.	[Gupta]	Ku[māragupta ?]	....	Sanskrit, Late Brāhmī	Fragmentary. Seems to contain portions of a record written in two parts both recording gifts of <i>dināras</i> , 19 <i>suvarnas</i> , 2 <i>karōtas</i> , etc. in favour of a <i>śatra</i> or charitable feeding house. Published in <i>C.I.I.</i> , Vol. III, pp. 264-65, No.64 and plate XXXIX B.
3933	Stone slab in the same museum. Findspot : Pahari mound, Varanasi District, Uttar Pradesh.	....	....	....	Sanskrit, Nāgari	Do. Begins with obeisance to Bhāilla-Mādhava-bhātāraka. Seems to record the digging of a <i>kshētra</i> called Kūpa by <i>Vanika</i> Dāmōdara and others (names lost). In characters of about the 9th century.

BIHAR						
GAYA DISTRICT						
3934	Nāgarjuni hill.— <i>Vahiyakā</i> cave . . .	Maurya . . .	Dēvanāmpīya Dasalatha . . .	....	Prakrit, Brāhmi . . .	Records the gift of the <i>Vahiyakā-kubhā</i> by the king to the Ājīvika monks. Lüders' List. No. 954.
PATNA DISTRICT						
BIHARSHARIF TAHSIL						
3935	Nālandā.—Broken rim of a sculptured <i>stūpa</i> . Nos. S. III 73 and S. III 74.	Pāla . . .	Dharmapāla . . .	....	Sanskrit, Nāgarī . . .	Fragmentary. Contains a eulogy of Vairōcana of Magadha, who was the right hand of Śrīdhara Gupta and seems to record that his <i>stūpa</i> was constructed by the local masons Kēśa Sarvō, Vokkeka and Vijjaṭa. Published in <i>MAST.</i> , No. 66, pp. 85-86 and plate X a.
3936	Pedestal of a metal image . . .	Do. . .	Dēvapāla . . .	Year 3 . . .	Do. . .	Records the gift (of the image) by [La]kkukā, wife of Kalachuri Anukaka, a resident of Hadathikagrāma in the Rājagrihaviśaya. Published <i>ibid.</i> , p. 87 and plate X b.
3937	A little <i>stūpa</i> in stone . . .	Gūjarapratihāra . . .	Mahi(hē)ndrapāla . . .	....	Do. . .	Contains the Buddhist creed <i>yē dharmā</i> ^o , etc. Also records the gift of <i>dēharakē</i> (i.e., <i>stūpa</i> ?) by Khachchhūka, the son of Śrī Vach[chha], the son of Kāyastha Panthōka. <i>Ibid.</i> , p. 106 and plate X c.
3938	Pedestal of a stone image of the Buddha seated in the attitude of teaching.	Do. . .	Do. . .	Year 4, Chaitra śu. 10.	Do. . .	Records the gift (of the image in question) by Kumārabhadra as a gift of the Saindhavas. <i>Ibid.</i> , pp. 105-106 and plate XI d.
3939	Pedestal of an image . . .	....	....	....	Do. . .	Fragmentary. Records after the Buddhist creed <i>yē dharmā</i> ^o , etc., the gift (of the image) by Dāmōdara. In characters of about the 10th century. <i>Ibid.</i> , p. 110, No. 43.
3940	Pedestal of another image . . .	....	....	....	Do. . .	Do. Contains part of the Buddhist creed <i>yē dharmā</i> ^o , etc. and records the gift (probably of an image) by Alpadhara Thirēka Do. <i>Ibid.</i> , p. 113, No. 105.
3941	Back of an image . . .	....	....	....	Do. . .	Records the gift of Udayabhadra. Do. <i>Ibid.</i> , p. 113, No. 108 and plate XI g.
3942	Pedestal of an image of the Buddha . . .	....	....	....	Do. . .	Records that a Vajrāsana image was caused to be made by a monk of Nālanda named Mañjuśrivarmanan of the Sarvāstivāda school, Do. <i>Ibid.</i> , p. 103 and plate XI e.
3943	Chaitya site 14. Halo of a stone image of the Buddha seated on a <i>Vajrāsana</i> in <i>Bhūmisparśa mudrā</i>.	....	....	....	Do. . .	Records the Buddhist formula <i>yē dharmā</i> , etc. Do.
3944	Upper portion of the back of a stone image of Bōdhisattva Avalōkitēśvara standing on a lotus in <i>vara-mudrā</i>.	....	....	....	Do. . .	Do.
3945	Upper portion of the back of a stone image of Bōdhisattva Maitrēya standing on a lotus in <i>vara-mudrā</i>	Do. . .	Do.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR—<i>contd.</i> PATNA DISTRICT—<i>contd.</i> BIHARSHARIF TAHSIL—<i>contd.</i> Nālandā—<i>contd.</i>					
3946	Votive Inscriptions, Inscription No. 1.	....	....	....	Do. . . .	Records the gift of Bhaṭṭamānikya. Do. Published in <i>MASt.</i> , No. 66, p. 108, No. 1 and plate X (f).
3947	No. 2 . . . . .	....	....	....	Do. . . .	Records the gift of Lōvakā. Do. Noticed <i>Ibid.</i> , p. 108, No. 5.
3948	No. 3, front and back sides of the pedestal of the Yamāntaka image.	....	....	....	Do. . . .	Records the gift by <i>Paramōpāsaka</i> śrī Nāga. Contains also a Buddhist <i>mantra</i> followed by the formula <i>Yē dharmā</i> , etc. Do. Noticed <i>Ibid.</i> , p. 108, No. 8 and plate XIII (a).
3949	No. 4 . . . . .	....	....	....	Do. . . .	Records the Buddhist creed in one circular line and some mystic syllables within a circle. Do. Noticed <i>Ibid.</i> p. 109, No. 12.
3950	No. 5 . . . . .	....	....	....	Do. . . .	Reads : 1. <i>Om Tarē tūṭāre tūṭē svāha</i> 2. <i>Om padmānvoti Om kuru</i> 3. <i>kuttē svāha | yē dharmā</i> . Do. Noticed <i>Ibid.</i> , p. 109 No. 13.
3951	No. 6 . . . . .	....	....	....	Do. . . .	Contains the Buddhist formula in 4 lines and records the gift by Pavyōka. Do. Noticed <i>Ibid.</i> , p. 109, No. 15.
3952	No. 7 . . . . .	....	....	....	Do. . . .	Records the Buddhist creed and gift of Prābhākarēndrabōdhi. Do. Noticed <i>Ibid.</i> , p. 109, No. 23.
3953	No. 8 . . . . .	....	....	....	Do. . . .	Copy of the above. Do. Noticed <i>Ibid.</i> , p. 110, No. 45.
3954	No. 9 . . . . .	....	....	....	Do. . . .	Records after the Buddhist formula in first 2 lines, in the third line the gift of <i>Paramōpāsaka</i> Mahāvija. Do. Noticed <i>Ibid.</i> , p. 109, No. 27.
3955	No. 10 . . . . .	....	....	....	Do. . . .	Written along the edge of the <i>piabhā</i> of an image. Records the Buddhist formula followed by the expression <i>Om Vā[s]u haremahā</i> , Do. Noticed <i>Ibid.</i> , p. 109, No. 29.
3956	No. 11. Back side of an image . . . . .	....	....	....	Do. . . .	Records (the gift of the image) by <i>Sthā</i> Vu(Buddhaśīla and some mystic syllables. Do. Noticed <i>Ibid.</i> , p. 110, No. 39.
3957	No. 12 . . . . .	....	....	....	Do. . . .	Records after the Buddhist formula <i>Yē dharmā</i> , etc. the gift of <i>achāri</i> Andagupta. Do. Noticed <i>Ibid.</i> , p. 110, No. 46.
3958	No. 13 . . . . .	....	....	....	Do. . . .	Records after the Buddhist formula <i>Yē dharmā</i> , etc. (in 2 lines), the gift by a person whose name appears to be <i>Samaka</i> . Do. Noticed <i>Ibid.</i> , p. 111, No. 55.

3959	No. 14 . . . . .	....	....	....	Do.	Records the gift of [Kasa]tukā. Do. Noticed <i>Ibid.</i> , p. 112, No. 78.
3960	No. 15 . . . . .	....	....	....	Do.	Records after the Buddhist formula <i>Yē dharmā</i> , etc. (in 3 lines), the gift by Dharmabhata. Śrī Dākhikara, son of Vāhaka. Do. Noticed <i>Ibid.</i> , p. 112, No. 80.
3961	No. 16 . . . . .	....	....	....	Do.	Records after the Buddhist formula <i>Yē dharmā</i> , etc. (in 4 lines) the gift of Jaṇuvāka. Do. Noticed <i>Ibid.</i> , p. 112, No. 98.
3962	No. 17 . . . . .	....	....	....	Do.	Records the gift by <i>Sthavira</i> Sūryamati. In characters of about the 9th century. Noticed <i>Ibid.</i> , p. 113, No. 104.
3963	Baraagon near Nālandā.—A colossal statue of the Buddha with attendants. Above the heads of flying figures on either side.	....	....	....	Do.	Records the names of <i>ārya</i> Śāriputra and <i>ārya</i> . . Maudgalāyana. In characters of about the 10th century. Noticed in <i>Cunningham's Rep.</i> , 1861-62, p. 35.
3964	Above the standing figures of the same statue.	....	....	....	Do.	Records the Buddhist formula <i>Yē dharmma</i> °, etc. and the names of <i>ārya</i> Maitrēyanātha and [ā]rya Vasumitra. Do. Noticed <i>Ibid.</i>
3965	Back rail of the seat of the same . . . . .	....	....	....	Do.	Records the gift of <i>paramōpāsikā</i> Gaggākā. Do. Noticed <i>Ibid.</i>
3966	Rājgir.—Upper part of an yellow-spotted red stone bearing three panels of Nāga figures. Findspot: Maṇiyar <i>maṭha</i> area.	....	....	....	Sanskrit, Brāhmī	Fragmentary. Reads : <i>Bayuṭā Chafu. Maṇināga-prasādāya ti Bhagavikṛita-prasādah-Rāja</i> . In characters of about the 1st or 2nd century A.D. Noticed in <i>A.R. A.S.I.</i> , 1936-37, p. 46 and 112.
3967	Pedestal of a Nāgini in the lowest panel in the same stone.	....	....	....	Do.	Do. Reads : <i>Bhagini Sumāgadhī</i> ; Do. <i>Ibid.</i> , p. 46 and 112-13.
3968	Below the first panel of the same stone . . . . .	....	....	....	Brāhmī	Do. Reads : <i>i-Bhā gavapra-</i> Do.
3969	Do. . . . .	....	....	....	Do.	Do. Reads : <i>..la</i> . Do.
3970	Upper part of the background of fragmentary stone image from the old Buddhist shrine.	....	....	....	Sanskrit, Nāgarī	Do. Contains part of the Buddhist formula <i>Yē dharmā</i> , etc. in two lines. In characters of about the 7th century.
SHAHABAD DISTRICT						
BHABUA TAHSIL						
3971	Rāmgarh.—Stone slab in the Muṇḍēśvari temple.	....	....	....	Do.	Reads : (1) <i>Śrī</i> (2) <i>Parava(ba)la-gaṁbhīra</i> . Do.
3972	Below the above No. 3971 . . . . .	....	....	....	Do.	Reads : <i>Maruchanda</i> . Do.
DELHI						
3973	Delhi.—Side wall of the third storey of the Kutub Minar.	Nāgarī	Seems to contain some names. In characters of about the 14th century.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—*contd.*

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INDIAN EPIGRAPHY.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	DELHI—<i>contd.</i> Delhi—<i>contd.</i>					
3974	Fort Museum, black marble tablet. Find-spot: Sonepat, Rohtak District, Panjab.	Khilji	Jalāluddīn Firūz shā	Vikrama, 1347, Phālguna śu. 5, Monday=1294 A.D., February 5.	Sanskrit, Nāgarī	Badly worn out. Contains a eulogy of the Rōhitaka family. Records the construction of a wall by a person (name lost) in Suvarṇnagrāma (<i>i.e.</i> , Sonepat). The <i>prasasti</i> was composed by Uttama, a <i>dvija</i> and the son of Harichandra. Bhandarkar's list, No. 626.
3975	Stone slab in the same Museum found built in a modern flight of steps constructed inside the Talaqi Gate of the Indrapat Fort (Pāṇḍavōn-kā-kila).	Gūjjara-Pratīhāra	Bhōjadēva	....	Do.	Fragmentary. Seems to record the grant by purchase, of a house site for the maintenance of a temple. In characters of about the 9th century. Published in <i>A.R. ASI.</i> , 1925-26, pp. 182-83 and plate LXVII (d).
	GUJARAT BARODA DISTRICT BARODA TAHSIL					
3976	Sevasi.—A. Beam in an old well	....	....	Vikrama 1543, Vaisākha śu. 12, Friday=1487 A.D., May 4.	Local dialect, Nāgarī	Records the construction of a well by Vidyādhara, the son of Haridāsa who was the son of Vasābhakūā, inhabitant of Śasabhāita (<i>i.e.</i> Sevasi). The <i>sūtra</i> (<i>i.e.</i> Sūtradhara) was Khēā, the son of <i>sūtra</i> ° Dēvadāsa. Cf. No. B 90 of <i>A.R.Ep.</i> , 1966-67 where only the second half of this inscription is noticed.
	BHAVANAGAR DISTRICT PALITANA TAHSIL					
3977	Śatruñjaya Hill.—Old <i>śiṃhāsana</i> of an image in a shrine in the south corridor of the Ādiśvara Bhagavān temple (No. 662).	....	....	Vikrama 1189, Vaisākha	Sanskrit, Nāgarī	Fragmentary. Records that an image of Sarābhavasvāmi was caused to be made by <i>Maharī</i> ° Sībhanadēva at Śatruñjaya.
3978	<i>Śiṃhāsana</i> of another image in the same place.	....	....	Vikrama 1288, Phālguna śu. 10, Wednesday=1232 A.D., March 3.	Do.	Records that an image of Nēminātha along with the figures of two Jinās were caused to be made by <i>Tha.</i> ° Madana for his own merit in the temple of Yugādijina (<i>i.e.</i> Ādinātha) at Śatruñjaya. Also records that they were consecrated by Mānikya-chandra-sūri, the disciple of Narachandra-sūri.
3979	West corridor of the <i>Chaumukha</i> (No. 673).	....	....	Vikrama 1337, Jyēshtha ba. 4.	Do.	Records that an image of Ajitanātha was caused to be made by <i>Sā</i> ° Mūlhadhanasiha for the merit of his mother Nāgasrī and that it was consecrated by Jinaprabōdha-sūri.

3980	South corridor of the same (No. 671)	....	..	Vikrama 1337, Jyēṣṭha ba. 5.	Do. . . .	Records that an image of Dharmanāthadēva was caused to be made by <i>śrāvikā</i> Asaladēvi, the wife of <i>Tha</i> Aśva . . . of the Gūjjara-jñāti and that it was consecrated by Jinaprabōdha-sūri, for her merit.
3981	West corridor of the same (No. 672)	....	....	Do. . . .	Do. . . .	Records that a shrine and an image of Mallinātha were caused to be made by <i>Va.</i> Uḍāka of Ūkēṣa-varṇa for the merit of his mother Nīlha and that they were consecrated by Jinaprabōdha-sūri who also figures in No. 3979 above.
3982	North corridor of the same (No. 676)	....	....	Do. . . .	Do. . . .	Records that an image of Śāntinātha was caused to be made by <i>śrāvaka</i> <i>Sā</i> ° Ramasimha, the son of <i>Sā</i> ° Sōlā of the Ūkēṣa-varṇa, for his own merit and that it was consecrated by Jinaprabōdha-sūri who figures in Nos. 3979-81 above.
3983	South corridor of the same (No. 677)	....	....	Do. . . .	Do. . . .	Records that an image of Abhinandana was consecrated by Jinaprabōdha-sūri for the merit of <i>Sā</i> ° Vala-charṇd[ra].
3984	Do. (No. 666)	....	....	Do. . . .	Do. . . .	Records that an image of Mahāvira was consecrated by Jinaprabōdha-sūri for the merit of <i>Thā</i> ° Dēhara . . ., the son of <i>Thā</i> ° Dāsila.
3985	Do. (No. 678)	....	....	Vikrama 1351, Māgha ba. 1, Monday=1295 A.D., January 3.	Do. . . .	Records that an image of Neminātha was caused to be made by <i>Śrē</i> ° Asapāla, the son of <i>Śrē</i> ° Dēhara in the Vāsupājya-vidhi-chaitya at Vijāpura, and installed by his sons <i>Śrē</i> ° Vijā and Mūlū. Also records that the image was consecrated by Jinachandra-sūri, the disciple of Jinaprabōdha-sūri of Prahādānapura.
3986	South corridor of the Ādiśvara Bhagavān temple. (No. 664).	....	....	Vikrama 1371, Phālguna śu. 11, Saturday=1315 A.D., February 15.	Do. . . .	Fragmentary. Records that an image of Ādinātha was caused to be made by the son (name lost) of <i>Śrē</i> ° Alhana of Śrīmālajñāti for his own merit, and that it was probably consecrated by Śrī-Municha [māra-sūri], of the Śrī-Vira-sūri <i>paṭṭa</i> in the Vra(bra)hmāṇa-gachchha.
3987	Do. (No. 665)	....	....	Vikrama 1381	Do. . . .	Do. Records the making of an image of Dharmanātha by <i>Sā</i> ° . . . (name lost) and probably its consecration by Jinakuśala-sūri.
3988	Do. (No. 658)	....	....	Vikrama 1418, Vaiśākha śu. [9], Wednesday=1361 A.D., April 14 (The month was <i>Chaitrādī</i>).	Do. . . .	Records probably that an image was caused to be made by Dhara-nidhara, belonging to the Śrīmālajñāti.
3989	Hemabhai Tunk, west corridor, room No.1.	Vikrama 1893, Śaka 1758, Māgha ba. 2, Wednesday=1837 A.D., February 22.	Do. . . .	Records the construction of a <i>vihāra</i> at Vimalāchala and the installation of an image of Ādinātha by Anopa-bhāi, the son of <i>Sē</i> . Vakhatacharṇda belonging to the Usavāla-jñāti and Vridhāśākhā, and his wife <i>Bai</i> Manachchhi and the daughter <i>Bai</i> Phulakumyara, inhabitants of Rājānagara. The image was consecrated by Śāntisāgara-sūri of the Sāgara-gachchha. Published in <i>Ep. Ind.</i> , Vol. II, p. 81, No. 1 xx.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>contd.</i> BHAVANAGAR DISTRICT—<i>contd.</i> PALITANA TAHSIL—<i>contd.</i> Śatruñjaya Hill—<i>contd.</i>					
3990	Shrine in west corridor . . . .	....	....	Vikrama 1893, Śaka 1758, Māgha ba. 2, Wednesday=1837 A.D., February 22.	Sanskrit, Nāgarī	Records that a <i>vihāra</i> was caused to be made at Vimalāchala and an image of Śāntinātha was established by Phatēbhāi, the son of Sā Mōti-charṇda belonging to Ōśavāla-jñāti and Vṛddha-śākhā, inhabitant of Rājānagara (<i>i.e.</i> Ahmadābād) and his wife Bāi Ujali-vahu and that the image was consecrated by Śāntisāgara-sūri of the Sāgara-gachchha. <i>Ibid.</i> , Vol. II, p. 81, No. lxxi.
3991	West corridor room No.5 . . . .	....	....	Do. . . .	Do. . . .	Records that a <i>vihāra</i> was caused to be made at Vimalāchala and an image of Śāntinātha was established by Bhagubhāi, the son of Phatēbhāi and his wife Acharata-vahu, the former being the son of Sē Mōticharṇda who was the son of Sē Vakhatacharṇda belonging to Ōśavāla-jñāti and Vṛddha-śākhā, and that the image was consecrated by Śāntisāgara-sūri of the Sāgara-gachchha. <i>Ibid.</i> , p. 81, No. lxxii.
3992	North corridor, first room . . . .	....	....	Do. . . .	Do. . . .	Records that a <i>vihāra</i> was caused to be made in Hēmābhāi's Tunk, at Vimalāchala and an image of Ajitanātha was established by Bāi Pāravati, the wife of Sā° Lashamicarṇda, the son of Sā° Jesamgha, the son of Sā° Hirācharṇda belonging to the Ūśavāla jñāti and Vṛddha-(ddha)-śākhā and inhabitant of Khambhānagara (<i>i.e.</i> probably modern Cambay). <i>Ibid.</i> , p. 81, No. lxxiii.
3993	Shrine of Gaumukha, at the entrance to the Chaumukha temple.	....	....	Vikrama 1893, Jyēṣṭha śu. 3, Wednesday=1836 A.D., May 18.	Do. . . .	Records that an image of Gōmukha-yaksha was probably caused to be made by Bāphanā Gumārma-chamṇaji and Bāhādarāmallaḥ, residents of Jēsalmeru, and the same was consecrated by Jinamahēndra-sūri of the Kharatara-gachchha. <i>Ibid.</i> , p. 81, No. lxxiv.
3994	Sakalachand Premachand's Tunk, the seat of Puṇḍarika, facing the principal temple.	....	....	Vikrama 1893, Śaka 1758, Māgha śu. 10, Wednesday=1837 A.D., February 15.	Do. . . .	Records that an image of Pārśvanātha was caused to be made by Bāi Ajaba and Mānakumara, the first and second mothers of Sē. Pitāmara, the son of Sā° Sākaḷaḷacharṇda, the son of Sā° Dāmōdaradāsa belonging to the Śrīmāla-jñāti and Laghu-śākhā, inhabitants of Ahamadāvāda in Gurjara-dēśa and that the image was consecrated by Rūpavijaya-gaṇi, the disciple of Padma-vijaya-gaṇi, a <i>Samvijñānamārgi</i> , and of the line of Vijayasīha-sūri of the Tapā-gachchha. <i>Ibid.</i> , pp. 81-82, No. lxxvi.
3995	Temple in the north east corner of Sakalachand Premachand's Tunk.	....	....	Do. . . .	Do. . . .	Records that an image of Padmaprabha was caused to be made by Sā° Mūlacharṇda, the son of Sā° Karamacharṇda, the son of Sā° Prēmacharṇda, the son of Sā° Dāmōdaradāsa figuring in No. 3994 above for his own merit and that the image was con-

3996	Above No. 3995 . . . . .	....	....	....	Do.	Records some installation by Vijayadev[ndra]-Sūri. In late characters.
3997	Mōtilāl's Tunk. Temple on the south side of the principal one.	....	....	Vikrama 1893, Śaka 1758, Māgha śu. 10, Wednesday = 1837, A. D., February 15.	Do.	Records that an image of Dharmanātha was caused to be made at Śatruñjaya-tirtha by Amarachandā (and family), the son of Ratnakhimach[and]a and Dēva-kūara-Bāi, the former being the son of Prēmachandā and Ichchhābāi, belonging to Ūsa-vamśa and Laghu-śākhā, inhabitants of Mumāi (Probably Bombay) during the pontificate of Vijayadhañēśvara-sūri belonging to the Tapā-gachchha. <i>Ep. Ind.</i> , Vol. II, p. 82, No. lxxviii.
3998	Base of an image in a temple on the north of the principal one.	....	....	Do.	Do.	Records that an image of Dharmanātha was caused to be made by Śa°. Haṛisīringha, the son of Śa° Kēśarisīringha, the son of Śa° Kṛṣṇāchandā, the son of Śa° Nāhabachandā, belonging to Ōśavā-jāti and Vṛiddha-śākhā, inhabitant of Ahmadā-vāda (Ahmadābād) in Gurjaradeśa and that the image was consecrated by Śāntisāgara-sūri of the Tappā-Sāgara-gachchha. Ibid. p. 82, No. lxxix.
3999	Base of the Principal image in the temple next to No. 3998 above.	Guhila	Pratāpasīringha	Do.	Do.	Records that an image of Ādinātha was caused to be made at Sidhāchala by Khēmachandā (and family), the son of Sētha Mōtichandā and Divālī Bāi, the former being the son of Sē° Amichandā and Rūpa Bāi, belonging to the Ōśavā-jāti, Vṛiddha-śākhā and Nāhatā-gōtra, an inhabitant of Mumāibindara (Bombay) and that the image was consecrated by Jinamahēndra-sūri, the successor of Bha° Prabhākara of the Paṭṭa of Jinaharsha-sūri of the Brhat kharatarabhāṭṭāraka-gachchha during the time of Jinachandā-sūri in the Paṭṭa of Jinadēva-sūri in the Kharatara-pippaliya-gachchha. Ibid. p. 82, No. lxxx.
4000	Door below the image of the Sēth and his wife, in the principal temple in Mōtishah's Tunk.	....	....	Vikrama 1893, Māgha śu. 10, Wednesday = 1837, A.D., February 15.	Local dialect, Nāgarī	Records that the image of Sētha Mōtichandā and his wife Divālī, belonging to Ūśavā-jāti, Vṛiddha-(ddha)-śākhā and Nāhatā-gōtra were caused to be made by Sētha Khēmachandā an inhabitant of Māmūi, in the Kharatara-pipaliya-gachchha, Ibid., p. 82, No. lxxxi.
4001	Base of an image to the right of the principal image in the temple.	....	....	Vikrama 1893, Śaka 1758, Māgha śu. 10, Wednesday = 1837, A.D., February 15.	Sanskrit, Nāgarī	Records that an image of Śāntinātha was caused to be made by Sāringha-nāyaka Sētha. Amichandā, the son of Sētha. Sākachandā belonging to Ūsa-Vamśa and Nāhatā-gōtra, inhabitant of Mambāibindara (Bombay) and the image was consecrated by Jinamahēndra-sūri at Pālītāṇa. Ibid., p. 82, No. lxxxii.
4002	Base of an image to the left of the principal image in a temple to the north-east of the central one.	....	....	Do.	Do.	Records that an image of Supārśvanāthajina was caused to be made by Rūpavā(bū) i, the wife of Sētha. Amichandā, belonging to Ūsa-vamśa, Vṛiddha-śākhā and Nāhatā-gōtra, an inhabitant of Mambāibindara (Bombay) and the image was consecrated by Jinamahēndra-sūri in the Kharatara-gachchha. Ibid., p. 82, No. lxxxiii.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>contd.</i>					
	BHAVANAGAR DISTRICT—<i>contd.</i>					
	PALITANA TAHSIL—<i>contd.</i>					
	Satruñjaya Hill—<i>contd.</i>					
4003	Base of an image of Ambā Mātā (Chakrēśvari) to the right of the principal temple in Mōtisahā Amichand's Tunk.	....	....	Vikrama 1893, Māgha śu. 10, Wednesday = 1837 A.D., February 15.	Sanskrit, Nāgarī	Records that an image of śrī-Chakrēśvarīdēvi was caused to be made by Muñgīvahu, the wife of <i>Samghapati Śrī Khēmachamda</i> , the son of <i>Śrēṭha Mōtichamda</i> and <i>Divālī</i> , belonging to <i>Uśa-vāla-jñāti</i> , <i>Vridha-sākhā</i> and <i>Nāhata-gōtra</i> , an inhabitant of <i>Mumbai</i> (Bombay) and the image was consecrated by <i>Jinamahēndra-sūri</i> of <i>Kharatara-gachchha</i> . Ibid., p. 82, No. lxxxiv.
4004	Base of an image of Puṇḍarika, in the temple at the entrance of Mōtisah's Tunk.	....	....	Vikrama 1893, Śaka 1758, Māgha, śu. 10, Wednesday = 1837 A.D., February 15.	Do. . . .	Records that an image of the <i>Prathamaganadhara</i> Puṇḍarika was caused to be made by <i>Samghamukhya Khēmachamda</i> , the son of <i>Sēṭha Mōtichamda</i> , and <i>Divālī-bāi</i> , the former being the son of <i>Sēṭha Amichamda</i> and <i>Rūpabāi</i> , belonging to the <i>Uśa-varṇa</i> , <i>Vridha-sākhā</i> and <i>Nāhata-gōtra</i> , inhabitant of <i>Mātibābidara</i> (Bombay) and the image was consecrated by <i>Jinamahēndra-sūri</i> of <i>Brihat[kharatara*]-gachchha</i> . Also states that this image was placed in the <i>Ādinātha</i> temple, on the <i>Vimalāchala</i> , which was, along with its <i>prākāra</i> , renovated by <i>Khēmachamda</i> . Ibid., p. 82, No. lxxxv.
4005	Base of an image in a temple behind the Principal one in Mōtisah's Tunk.	....	....	Vikrama 1897, Śaka 1763, Vaiśākha śu. 13, Monday = 1841 A.D., May 3.	Sanskrit (corrupt), Nāgarī	Records that an image of <i>Ādinātha</i> was caused to be established by <i>Pā° Phulachamda</i> , the son of <i>Pā° Kapurachamda</i> and <i>Kusali</i> , the latter being the son of <i>Parakha Bōgha</i> and <i>Lashami</i> , belonging to the <i>Śrīmāla-jñāti</i> and <i>Vridha-sākhā</i> , inhabitant of <i>Mubebidara</i> (Bombay) and that it was consecrated at the <i>Siddha-kshētra</i> in the reign of <i>Vijayadēvendra-sūri</i> of the <i>Tapā-gachchha</i> . Ibid., pp. 82-83, No. lxxxvi.
4006	Sakalachand Prēmachand's Tunk, on the left side wall, near the shrine door of the temple on the south east.	....	....	Vikrama 1900 Śaka 1765, Māgha śu., 7, Friday = 1844 A. D., January 26.	Do. . . .	Records that the construction of a temple (<i>prāsāda</i>) of <i>Padma prabhajina</i> was begun by <i>Sā° Jamunādāsa</i> , the son of <i>Sā° Prēmachamda</i> and <i>Phulakuara</i> , belonging to <i>Śrīmāla-jñāti</i> , and <i>Laghu-sākhā</i> , an inhabitant of <i>Amadāvāda</i> (Ahmadābād) for his own merit. Also records that the construction of the temple was completed by his son <i>Sā° Kshēmachamda</i> for the merit of his parents and for himself. Ibid., p. 83, No. lxxxvii.
4007	Base of a female image near the door of the principal temple in Mōtisah's Tunk.	....	....	Vikrama 1903, Śaka 1768, Māgha ba. 5, Friday = 1847 A.D., February 5.	Do. . . .	Records that an image of <i>Rūpabāi</i> , the mother of <i>Sā° Mōtichamda</i> was caused to be established (?) by <i>Kshēmachamda</i> , the brother of <i>Mōtichamda</i> belonging to <i>Uśa°</i> (i.e. <i>Uśavāla-jñāti</i>) <i>Vri° sā°</i> (i.e., <i>Vridha-sākhā</i>) and <i>Nāha[ta-gōtra*]</i> , inhabitant of <i>Mumbai-biṇḍara</i> (Bombay) in the reign of <i>Jinamahēndra-sūri</i> of the <i>Brihat-kharatara-Pipaliya-gachchha</i> . Ibid., p. 83, No. lxxxviii.

4008	Mōtisāh's Tūṅk, south corridor, first room.	....	....	Vikrama 1905, Vaiśākha śu. 1, Monday=1849 A. D., April 23.	Do. . . .	Records that an image of Ādinātha was caused to be established by <i>Mēta</i> Mōtichanda, the son of <i>Mēta</i> Khetasi, belonging to Ūsavāla-jñāti, Vṛiddha-śākha and an inhabitant of Palanapūra. Also records that two other images of Ādinātha were caused to be established by his wives Rāmakuyara and Irīdara. Two more images of Ādinātha were caused to be established by Marṅgalaji, the son of Mēta-Iśvara and Jñānavahu, the son of <i>Mēta</i> Mōrichanda and Rāmakuyara, as well as by Dilubāi, the wife of Khetasi, the son of Mūlachanda, in the reign of <i>Bhaṭṭāraka</i> Dēvi[n]dra-sūri of the Tapā-gachchha. Ibid., p. 83, No. lxxxix.
4009	Kharataravasi Tūṅk in a temple outside the <i>chaumukha</i> enclosure and behind that of Narsikēśavaji.	Guhila . . .	Pratāpasimha . . .	Vikrama 1905, Śaka 1770, Māgha śu. 5, Monday=1849 A. D., January 29.	Do. . . .	Records the construction of a Jina-chaitya and the installation of thirty-two images of Chaṇdraprabha and other Jinas at Siddhachala by <i>Sāmi</i> Śrināthabhāramalla, with his wife and children, belonging to Ūsavāla-Jñāti, Laghu-śākha, Nāgaḍā-gōtra and Amchala-gachchha, inhabitant of Nalinapura in Kachha-dēsa, on the advice of Muktiśāgara-sūri of the Arichala-gachchha. At the end is a writing in corrupt Sanskrit recording the construction of a <i>dharma-śālā</i> measuring 120 X 40 <i>gajas</i> (i. e. yards) at Pālītāna and the renovation of the Upāsara there by <i>Sāmi</i> Bhāramalla and others (names given). Ibid. p. 83, No. xc.
4010	Mōtisāh's Tūṅk, room in the south corridor.	....	....	Vikrama 1908, Chaitra bā. 10, Wednesday=1852 A.D., April 14.	Do. . . .	Records the installation of an image of Pārśvanātha with <i>sahēśaphaṇa</i> (i. e. <i>sahasraphaṇa</i> or 1000 hoods) and the consecration of a temple (Jinamandira) in the Mōtīvasi by <i>Muhatā</i> . Vṛiddhichandraji, the son of <i>Muhatā</i> . Parichāna and his wife Punyakuara, belonging to Ūsa-varṇa, an inhabitant of Vikānēra (i. e. Bikaner) and its consecration by <i>Pami</i> °. Dēvēmdra-kuśala, the brother of Ānamdakuśala of the Tapā-gachchha Ibid. pp. 83-84, No. xcii.
4011	Room in the south corridor next to No. 4010 above.	....	....	Vikrama 1908, Vaiśākha bā. 7, Monday=1852 A.D., May 10.	Do. . . .	Records that an image of Dharmanātha-jina was caused to be installed and consecrated at Siddhagiri by <i>Sā</i> °. Khusālāshai, the son of <i>Sā</i> °. Dipachanda belonging to Śrīmāla-jñāti and inhabitant of Rājanagara. Ibid., p. 84, No. xciii.
4012	Do. . . . .	....	....	Do. . . .	Do. . . .	Records that an image of Sumatinātha-jina was caused to be installed and consecrated at Siddhagiri by <i>Sā</i> ° Jēthābhāi, the son of Dipachanda belonging to Śrīmāla-jñāti and inhabitant of Rājanagara. Ibid., p. 84, No. xciv.
4013	Do. . . . .	....	....	Vikrama 1908, Śaka 1775, Vaiśākha bā. 7, Monday = 1852 A.D., May 10.	Do. . . .	Records that an image of Rishabhadēva was caused to be intalled and a Jinamandira was caused to be constructed in the Mōtīvasi at Siddhagiri by <i>Sā</i> ° Jēthā, the son of <i>Sā</i> ° Dipachanda and his wife Kaniku, the former being the son of <i>Sā</i> °. Hēma-chanda belonging to Śrīmāla-Jñāti and Pāyachanda (?) gachchha in the reign of Harkhachanda-sūri. The same was consecrated by <i>Pami</i> °. Ānamdakuśala. Ibid., p. 84, No. xc.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>contd.</i> BHAVANAGAR DISTRICT—<i>contd.</i> PALITANA TAHSIL—<i>contd.</i> Śatruñjaya Hill—<i>contd.</i>					
4014	<i>Chaumukha</i> enclosure, east wall of a temple behind the great one.	Guhila . . .	Pratāpasimha	Vikrama 1910, Chaitra śu. 15, Thursday = 1854 A.D., April 13.	Local dialect, Nāgarī	Records that a new temple was caused to be made at Siddhāchala and eight images of Ādijina, Muni-Suvrata, Ādinātha, Nami-nātha, Ādinātha, Munīśrutarata Śāmtinātha and Pārśvanātha were caused to be installed by Rājakuvarabāi and Laghu-pratāpakumvarabāi, the daughters of Śē°. Vāghmalajī and his wife Ajitakumvara, the former being the son of Dhanārūpamalla and his wife Agarakuvara-bāi, belonging to the Ūsavala-jñāti, Vriddha-śākhā and Śrī-Muñimiyā-gōtra, inhabitants of Ajmera. The images were consecrated during the pontificate of Jinasaubhāgya-sūri, by Hemachandradeva of the Brihat-kharatara-gachchha. Ibid., p. 84, No. xcvi.
4015	Mōtisah's Tunk in a room in the south corridor.	....	....	Vikrama 1911, Phāl-guṇa ba. 2, Monday = 1855 A.D., March 5.	Do. . . .	Records that an image of Abhinandana-sāmiulanāyaka (Abhinandanasvāmi-mulanāyaka) was caused to be installed at Siddhagiri by Śā° Kālidāsa, the son of Śā° Bhagavāna and his wife Bāi Dēva, the former being the son of Śā° Harasha-chandradeva, belonging to the Visāpōravāda-jñāti, and inhabitant of Rājagāra. The image was consecrated by Pār. Anandakusāla in the reign of Dēvināda-sūri of the Tapā-gachchha. Ibid., p. 84, No. xcvi.
4016	Hemachand's Tunk, south wing, room No. 33.	....	....	Vikrama 1913, Mārgasīra śu. 6.	Do. . . .	Records that an image of Śāmtinātha-jina was caused to be installed by Śā° Phattēbhāi, the son of Śē° Mōtuchandradeva and his wife Rūpakumvara-bāi, belonging to Ū[savāla*]-jñā[ti]* of the Sisōdīa-śākhā and Kumkama-lōla-gōtra, inhabitant of Ammadāvāda (Ahmadābād). Ibid., p. 84, No. xcvi.
4017	Hemabhai's Tunk, south wing No. 32.	....	....	Do. . . .	Do. . . .	Records that an image of Dharmanātha-jina was caused to be installed by Śē° Chhagatabhāi, the son of Śē° Mānasushakhabhāi and his wife Saradākumvarabāi, belonging to Ū[savāla*]-jñā[ti]* of the Sisōdīa-śākhā and Kumkama-lōla-gōtra, inhabitant of Ahmadāvāda (Ahmadābād). Ibid. p. 84, No. xcix.
4018	Same Corridor, No. 31.	....	....	Do. . . .	Do. . . .	Records that an image of Abhinandana-jina was caused to be installed by Samarathakuarabāi, the daughter of Śē° Surajamalabhai and his wife Pradhānakumvarabāi, belonging to Ū[savāla]-jñā[ti] of the Sisōdīa-śākhā, Kumkama-lōla-gōtra and inhabitant of Ahmadāvāda (Ahmadābād). Ibid. p. 84, No. C.
4019	Motisah's Tunk, south corridor, No. 28.	....	....	Vikrama 190 14 (for 1914) Mārgasīra śu. 7, Monday=1857 A.D., November 23.	Do. . . .	Records probably that images of Chōviśi-tīrtamkara and Dattajina were caused to be installed by Bāi Anandradeva, the wife of Śāha. Vēla-che-[da.?-]-Mānyekachandradeva, an inhabitant of Rājagāra, Ibid. p. 84. No. ci.

4020	Do. No. 22.	....	....	Vikrama 1914 (for 1914) Mārgaśīrṣa ba. 1 (<i>aikame</i>), Wednesday = 1857 A.D., December 2.	Do. . . .	Records that an image of <i>Sūvratta-jina</i> was caused to be installed at <i>Setrujaya-tirtha</i> by <i>Bāi Harakumyyara</i> , the wife of <i>Sāhā Maṇikachāmda-Khimachāmda</i> , belonging to <i>Usavaṇsa-jāti</i> and inhabitant of <i>Rājanagara</i> . <i>Ibid.</i> , p. 84, No. cii.
4021	Hemabhai's Tuṅk, in another room No. 27 of the same Bhāmti with No. C.	....	....	Vikrama 1916 Śaka 1781, Phālguna ba. 2, Friday = 1860 A.D., March 9.	Do. . . .	Records that an image of <i>Ajitanātha</i> was caused to be installed in the new temple in the <i>Vakhatachāmdavasi</i> , at <i>Setrujaya</i> (i.e. <i>Setrujaya</i>) by [<i>Dhriya</i>], the daughter of <i>Sē°</i> . <i>Anōpachāmda</i> and his wife <i>Bāi Adhāra</i> , the former being the son of <i>Sē°</i> <i>Vakhatachāmda</i> and his wife <i>Bāi Jahāra</i> , the former being son of <i>Sē°</i> <i>Khusālachāmda</i> , the son of <i>Sē°</i> <i>Lakhamichāmda</i> , the son of <i>Sētha</i> <i>Sāmtidāsa</i> described as <i>rājasabhā śrīngāra</i> belonging to <i>Uśvāta-jāti</i> , <i>Vridhā-śākhā</i> , <i>Sisōdiya-vamśa</i> and <i>Kum-kumalōla-gōtra</i> , inhabitants of <i>Ahamādāvāda</i> (<i>Ahmadābād</i>). It was installed by <i>Pañ°</i> <i>Maṇivijaya</i> during the reign of <i>Vijaya dēvēndra-sūri</i> of the <i>Tapā-gachchha</i> . <i>Ibid.</i> , p. 85, No. civ.
4022	Mōtisāh's Tuṅk, room in the south corridor No. 28.	---	....	Vikrama 1923, Mārgaśīra ba. 7, Thursday = 1866 A.D., December 27 f.d.t. '45.	Do. . . .	Records that an image of <i>Aranātha-jina</i> was caused to be installed by <i>Sivaprāsāda</i> , the son of <i>Modi</i> <i>Nēmdāsa</i> , belonging to <i>U[sovala *-]jñā[ti]*</i> <i>Vṛiddha-śākhā</i> and <i>Chhājēdā-gōtra</i> , inhabitant of <i>Kāsi</i> . The image was consecrated by <i>Bha°</i> <i>Jina-mukti-sūri</i> as well as by <i>Higachāmdra</i> , the disciple of <i>Pañ°</i> <i>Dēvachā[ṁ]da</i> of the <i>Bṛiharkharatara-gachchha</i> . <i>Ibid.</i> , p. 85, No. cvii.
4023	Room No. 23 in the south corridor.	....	....	Vikrama 1924 Māgha śu. 10, Monday = 1868 A. D., February 3.	Do. . . .	Records that an image of <i>Śitalanāthaji</i> was caused to be installed in <i>Mōtivasahī</i> by <i>Sā°</i> <i>Amōlakakasālā</i> , belonging to the <i>Dasā-poravāda-jñāti</i> and the <i>Laghu-śākhā</i> , inhabitant of <i>Viśālā-nagara</i> in <i>Gujara-dēsa</i> , along with his sons (names given) and grandsons (names given). The image was consecrated by <i>pañ</i> <i>Ratnavijaya</i> during (the time) of <i>Bhaṭṭāraka Vijayadēvē [ṁ]</i> <i>dra-sūri</i> of the <i>Tapā-gachchha</i> . <i>Ibid.</i> , p. 85, No. cvii.
4024	Do. Room No. 30.	....	....	Vikrama 1928, Māgha śu. 13, Thursday = 1872 A. D., February 22.	Do. . . .	Records that an image of <i>Pārsva-jina</i> was caused to be installed in their own temple in <i>Sētha</i> <i>Mōtisā's</i> Tuṅk, by <i>Prāgaji</i> , the son of <i>Gulālachāmda</i> , the son of <i>Khimaji</i> and his wife <i>Bāi Ratana</i> , the former being the son of <i>Jhaveri Vēlaji</i> , of <i>Navānagara</i> . <i>Ibid.</i> , p. 85, No. cvii.
4025	Do. 35, south corridor.	....	....	Vikrama 1930 Chaitra ba. [2].	Do. . . .	Records that an image of <i>Dhṛatmanātha</i> was caused to be installed at <i>Sētha</i> <i>Mōtisā's</i> Tuṅk (Tuṅk) by <i>Sā°</i> <i>Māmapachāmda</i> , <i>Mōtichāmda</i> the latter's wife <i>Bāi. Parāsata</i> and her daughter <i>Paravati</i> , inhabitants of <i>Amādāvāda</i> (<i>Ahmadābād</i>). <i>Ibid.</i> , p. 85, No. cix.
4026	Sakalachand Premachand's Tuṅk, west side corridor, small shrine No. 18, under an image.	....	....	Vikrama 1939, Māgha ba. 12, Tuesday = 1883 A. D., March 6.	Do. . . .	Records that an image of <i>Sāmtinātha</i> was caused to be installed by <i>Sā°</i> <i>Nānapujā</i> , <i>Sā°</i> <i>Pitāmbarādāsa</i> , and the latter's son <i>Lalubhāi</i> belonging to <i>Pōravāda-jñāti</i> , <i>Laghu-śākhā</i> and inhabitants of <i>Amādāvāda</i> (<i>Ahmadābād</i>). <i>Ibid.</i> , p. 85, No. cx.
4027	A cell of Kesavaji Nayak's temple in the Vimalavasi Tuṅk, east corridor.	....	....	Vikrama 1940, Māgha śu. 6, Saturday = 1884 A. D., February 2.	Do. . . .	Records that an image of <i>Pārsvajina</i> was caused to be installed by <i>Parasutāmidhāi</i> , the daughter of <i>Sā°</i> <i>Jayasimha-Hēma-chāmda</i> belonging to <i>Vṛiddhīśrīmāli-jñāti*</i> inhabitant of <i>Amatanavāma</i> (?). The same was consecrated by <i>Pañnyāsa</i> <i>Gulāba Vijaya-gaṇi</i> , the disciple of <i>Pañnyāsa</i> <i>Maṇivijaya-gaṇi</i> . <i>Ibid.</i> , p. 86, No. cxii.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>concl'd.</i> BHAVANAGAR DISTRICT—<i>concl'd.</i> PALITANA TAHSIL—<i>concl'd.</i> Śatruñjaya Hill—<i>concl'd.</i>					
4028	In the same place as the No. 4027 above	....	....	Vikrama 1940, Phālguna śu. 3, Friday = 1884 A. D., February 29.	Sanskrit, Nāgarī	Records that an image of Dharmanātha was caused to be installed by Rāmachanda-Phulachanda, belonging to Vṛiddha-śrīmālī-vamśa, inhabitant of Anahillapura-pattana and that the same, was consecrated by the <i>gauri</i> figuring in No. 4027 above. <i>Ibid.</i> , p. 86, No. cxiii.
4029	Sakalachand Premachand's Tunk, below the image in the temple to the right of the principal one.	....	....	Vikrama 1943, Pauṣya ba. 8, Monday = 1887 A. D., January 17.	Local dialect, Nāgarī	Records that an image of Vāsudēya-jina was caused to be installed by Śa ^o Kēvalalakhmichanda along with his family belonging to Daśāramalī (Śrīmālī), inhabitant of Amadāvada (Ahmadābād). <i>Ibid.</i> , p. 86, No. cxiv.
4030	Base of an image in a temple outside the Hāthī poḷa.	....	....	Vaiśākha śu. 3, Wednesday.	Sanskrit, Nāgarī	Records that an image of Śrēyāmsa was caused to be made and consecrated by Śrī-saṅgha on the advice of Kalyāṇasāgara sūri of the Amchala-gachchha. In late characters. A figure of a parrot is engraved in the middle. <i>Ibid.</i> , p. 86, No. cxvi.
	MADHYA PRADESH CHHATARPUR DISTRICT CHHATARPUR TAHSIL					
4031	Khajurāho.—Kankariya temple	....	....	....	Nāgarī	Mentions Jīṇadēva. In characters of about the 12th century.
	SHAHDOL DISTRICT BANDOGARH TAHSIL					
4032	Bundōgarh.—Cave No. 4 in the Ganesh Pahār.	....	Mahārāja Kōlchiputasa (Kautsi putra) Poṭhasiri	[Pa]lchane 5.	Prakrit, Brāhmī	Fragmentary and damaged. Records the construction of Ma [dha]ya (probably a <i>mandapa</i>) by Rakhitika (Rakshita) whose grandfather was a merchant of Kausāmbī and by Chefa, the son of a merchant together with their sons. In characters of the 2nd century A.D., Published in <i>Ep. Ind.</i> , Vol. XXXI, pp. 179 ff. and No. v.
	MAHARASHTRA AURANGABAD DISTRICT AJANTA TAHSIL					
4033	Ajanṭā.—Cave No. 26. Pedestal of the top most Buddha facing north on the left	....	....	....	Sanskrit, Brāhmī	Records that this is the gift of Śākyabhikshu Bhadanta Guṇākara and states that whatever merit is there, may that be for the

	side of the verandah.					attainment of supreme knowledge of all sentient beings beginning with (the donor's) parents. In characters of about the 6th century. Noticed in <i>Arch. Survey West. India</i> , Vol. IV, p. 136, No. 7.
	KANNAD TAHSIL					
4034	Ellōra.—Leg of an image in the Pārśvanātha temple.	....	....	.....	Sanskrit, Nāgarī	Reads : [Ma(mu)]kuṇḍadāsa. In late characters.
	BULDANA DISTRICT					
	MEHKAH TAHSIL					
4035	Mēhkar.—Broken image of Neminātha in the Bālāji temple.	....	....	Vikrama 1272, Vaiśākha ba. 5, Monday = 1215 A.D., April 20.	Do. . . .	Records the obeisance of <i>Pamḍita</i> . Yaśaskīrti, disciple of <i>Āchārya</i> Vijayakīrti, the disciple of <i>Āchārya</i> Śrīkīrti and the obeisance of <i>Aśādhara</i> , the son of <i>Īśvara</i> , the son of <i>Śrēṣṭhisimha</i> belonging to the <i>Kamdhārānvaya</i> , along with the members of his family (names given). cf. Hiralal's List (2nd edn.) p. 155, No. 263.
	DHULIA DISTRICT					
	NANDURBAR TAHSIL					
4036	Nandurbār.—Manyar's mosque. Slab fixed to the inside wall of the entrance.	....	Lashumidēva	Vikrama 1262, Chaitra śu. 8, Sunday = 1206 A.D., March 19.	Do. . . .	Records probably the grant of two shares from an oil mill to the god <i>Siddhēśvara</i> at <i>Kōṭitirṭha</i> at <i>Korimtakasthāna</i> belonging to <i>purōhita</i> <i>Anantadēva</i> made by <i>Abuchi</i> , the mother of <i>dikshata</i> (<i>dīkshita</i>) <i>Gōvinda</i> .
	GREATER BOMBAY DISTRICT					
	BORIVILI TAHSIL					
	Padna Hill.—Left side of the Buddhist Trident symbol with two ox-hoof marks within.	....	....	....	Prakrit, Brāhmī	Calls the symbol as <i>Nandipam</i> (<i>nandipada</i>). In characters of about the 1st century A.D. See Rapson's <i>Cata. Ind. Coins</i> p. clxv and Lüders' List No. 980.
	Below the same symbol	....	....	....	Do. . . .	Records the name <i>Musaladatta</i> . In characters of about the 2nd or 3rd century A.D. Lüders' List No. 981.
039	To the right side of the same symbol.	....	....	....	Do. . . .	Records the name <i>Jirāsaundhadatta</i> . Do. <i>Ibid.</i> , No. 982.
	KOLABA DISTRICT					
	MAHAD TAHSIL					
4040	Pāla near Mahād.—Outside the verandah, on the north wall of Cave No. 27.	....	....	....	Do. . . .	Right side broken. Records the gift of a cave and a chaitya-hall by <i>Vādasiri</i> (<i>Vādasiri</i>), probably the wife of <i>Vi. . . .</i> , the son of the householder and banker <i>Saugharakhita</i> and an endowment of certain fields probably for the worship therein. In characters of about the 1st century A.D. Published in <i>Arch. Survey West. Ind.</i> , Vol. IV, p. 88 f, No. 2 and plate xlv; Lüders' List No. 1073.
4041	Left of the above.	Do. . . .	Left side broken. Begins with two symbols representing <i>śrī</i> - <i>vaṣa</i> and <i>triṇatna</i> . Refers to some works. Do.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—contd.

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INDIAN EPIGRAPHY

Sls No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MAHARASHTRA—contd.						
NASIK DISTRICT						
NASIK TAHSIL						
4042	Nāsik.—Left wall of the court in Cave No. 10, on the so called <i>Pāṇḍu-lēṇa</i> hill.	Ābhīra . . .	Īśvara sēna . . .	Kalachuri-Chēdi 9, [G]imha pakha 4, di. 13.	Mixed Brāhmī dialect, ३४४०६	Records the foundation of a perpetual endowment (details given) to provide medicines for the sick among the community of the Buddhist monks from the four quarters dwelling in the monastery on the Triraśmi mountain, by the lay devotee (<i>upāsikā</i>) Viśhṇudattā, the daughter of Śaka Agni-varman, and the wife of the <i>Gaṇapaka</i> (accountant) Rēbhila and the mother of the <i>Gaṇapaka</i> Viśhvavarman belonging to the Śaka race. Published in <i>CII.</i> , Vol. IV, Part I, pp. 1 ff. and plate.
POONA DISTRICT						
4043	Nānāghāṭ.—Label inscriptions on the back wall of a large cave at the top No. 1.	Śātavāhana . . .	Simuka . . .	....	Prakrit, Brāhmī	Mentions the king's name. In characters of about the 1st century B.C. Noticed in <i>Select Inscriptions</i> (1965), pp. 190-91 No. 1 and plate.
4044	No. 2	Do.	Śātakarṇi I . . . . .	....	Do.	Mentions the names of the king and the queen Nāyanikā. Do. <i>Ibid.</i> , p. 191, No. 2 and plate.
4045	No. 3 . . . . .	....	....	....	Do.	Mentions a <i>kumāra</i> Probably named Bhāya....Do. <i>Ibid.</i> , No. 3 and plate.
4046	No. 4. . . . .	....	....	....	Do.	Mentions <i>Mahārāṭhi</i> Tranakayira. Do. <i>Ibid.</i> , No. 4 and plate.
4047	No. 5 . . . . .	....	....	....	Do.	Mentions the prince Haksuri. Do. <i>Ibid.</i> , No. 5 and plate.
4048	No. 6 . . . . .	....	....	....	Do.	Mentions the prince Śātavāhana. Do. <i>Ibid.</i> , No. 6 and plate.
JUNNAR TAHSIL						
4049	Junnār.—Left side of the recess to the east face of the Manmōḍi hill.	....	....	....	Do.	Records the gift of a cistern (<i>pāḍhi</i>) by Sivabhūti (Śivabhūti), the son of Sivasama (Śivaśarman). In characters of about the 1st century A.D. Lüders' List No. 1173.
ORISSA						
PURI DISTRICT						
BHUBANESVAR TAHSIL						
4050	Bhubanēśvar.—Eastern wall of the Paraśuramēśvara temple.	....	....	....	Sanskrit, Nail-headed	Reads : <i>Kāṭha</i> (<i>Kāṣṭha</i>) <i>daridra</i> (<i>dra</i>) <i>śya</i> . In characters of about the 8th century A.D. Published in <i>Ep. Ind.</i> , Vol. XXVI 127, No. 1 and plate.

4051	Same wall . . . . .	....	....	....	Do.	Reads : <i>Pravēdakāṇaṁ</i> followed by a symbol. Do. Published <i>ibid.</i> , p. 127, No. 2 and plate.
4052	Do. . . . .	....	....	....	Do.	Reads : <i>Pra.ra Prāṇa</i> . Do. Published <i>Ibid.</i> , p. 127, No 3 and plate.
4053	Do. . . . .	....	....	....	Sanskrit, Nāgarī (ornamental)	Reads : <i>Śrī Praśṭtarapr</i> [ā]ṇa. Do. Published <i>Ibid.</i> , p. 127, No. 4 and plate.
4054	Top of the southern door-way of the <i>maṇḍapa</i> attached to the same temple.	....	....	....	Sanskrit, Nāgarī	Records that arrangements were made by Prapittrāchārya for providing daily one <i>ādhaka</i> of food offerings to the god Parā-sēśvara-bhaṭṭāraka and stipulates that two <i>ādhika</i> of food should be given to the mendicants (<i>tapasvin</i>) obviously visiting the temple. In characters of about the 9th century A.D. Published <i>ibid.</i> , pp. 126-27 and plate.
RAJASTHAN						
AJMER DISTRICT						
AJMER TAHSIL						
4055	Ajmer.—Inscribed slabs discovered in excavations in Arhai-din-kā-Jhom-prā, No. 1	....	....	....	Nāgarī	Reads : <i>Gōjāsa</i> . In characters of the 14th century.
4056	. . . . . No. 2	....	....	....	Do.	Reads : <i>Nī(ḥā)</i> Do.
4057	. . . . . No. 3	....	....	....	Do.	Reads : <i>Limkaṭa</i> Do.
4058	. . . . . No. 4	....	....	....	Do.	Reads : <i>Gardaba</i> Do.
4059	. . . . . No. 5	....	....	....	Do.	Reads : <i>Gaiṭhaśrī</i> Do.
4060	. . . . . No. 6	....	....	....	Do.	Reads : <i>Śrī[ma]</i> Do.
4061	. . . . . No. 7	....	....	....	Do.	Reads : <i>Sa 9 ma</i> Do.
4062	. . . . . No. 8	....	....	....	Do.	Reads : 1) <i>Valpa</i> 2) <i>nā</i> 3) <i>va.</i> Do.
4063	. . . . . No. 9	....	....	....	Do.	Reads: Line 1) <i>Shanḡhāra</i> 2) <i>karaya</i> . . . 3) <i>ḍasā.</i> Do.
JALORE DISTRICT						
JALORE TAHSIL						
4064	Jalore.—An image of Karṣṭinātha	Do.	Reads : <i>Uk [r] ḡhaḡā.</i> Do.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS —contd.

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—contd.						
JODHPUR DISTRICT						
DESURI TAHSIL						
4065	Sādadi.—Pillar in the temple of Jōgēśvara.	....	....	Vikrama 1162, Vaiśākha śu. 3.	Sanskrit, Nāgarī	Records the gift of a pair of clothes to the god Lakshmanasvāmi-dēva on the occasion of a festival of the deity by the son of Bhuvanāsūraḍa.
4066	Below the No. 4065 above	....	....	Vikrama 1192, Jyēshṭha śu. 11, Wednesday=1136 A.D., May 13.	Do.	Mentions Sējavāla Mōkadarāja and records the gift (details not clear) for the festival of the deity figuring in No. 4065 above.
4067	Below the No. 4066 above	....	....	....	Do.	Reads : . <i>Vaharājēsā</i> . In late characters.
NĀGAUR DISTRICT						
MERTA TAHSIL						
4068	Phalōdi.—Stone in the temple of Brah-mānimātā.	....	....	Vikrama 1551, Prōshēpāde (Prōshēhapada), śu. 5, Thursday= 1494 A.D., Sept- ember 4.f.d.t. 17.	Sanskrit (corrupt), Nāgarī	Mentions Shatrisāh Sārachamda, the son of a person whose name is not clear.
UTTAR PRADESH						
ALLAHABAD DISTRICT						
ALLAHABAD TAHSIL						
4069	Bhīṭā.—Pedestal of a standing figure	....	....	....	Sanskrit, Nāgarī	Worn out. Records the consecration of an image. In characters of about the 10th century. Noticed in A.S.I.R., Vol. III, p. 47, and plate XVIII A.
GARHWAL DISTRICT						
4070	Narain Kōṭī.—Stone slab fixed to the left side of the entrance to the Lachhmi Narain Temple.	....	....	....	Nāgarī	Reads, <i>Surarigu</i> || In late characters.
4071	Stone slab fixed to the right side of the same entrance.	....	....	....	Do.	Seems to read <i>Āṇa</i> . Do,
4072	A wall of the Naola.	....	....	....	Do.	Mentions Bhayamkaranāthajōgi sidha. In characters of about the 12th century.
GHAZIPUR DISTRICT						
ZAMANIYA TAHSIL						
4073	Pahlādpur.—A sandstone monolithic column.	....	....	....	Sanskrit, Brāhmī	Slightly damaged. Contains a verse in Mālīni metre praising one Siśupāla as a general and as a fifth <i>lōkapāla</i> . In characters of the 3rd century A. D. Published in CII. Vol. III, pp. 249 ff. No. 57 and plate.

GORAKHPUR DISTRICT					
KASIA TAHSIL					
4074	Kasia.—Lintel of Dūdināth temple. Findspot : Rudarpur (near Kasia).	....	....	....	Local dialect Nāgarī States that it is written by Jōgā...ga chandajōgī. In characters of about the 13th century.
HAMIRPUR DISTRICT					
MAHOBA TAHSIL					
4075	Sijahri.—Broken pedestal of an image.	....	....	[Vikrama]...9 Ashāḍha ba, Wednesday 11,	Sanskrit, Nāgarī . Fragmentary. Mentions <i>Śrēṣṭhi</i> Suragana, son of Gaṃgādharma and a sculptor (<i>rūpakāra</i>) whose name is lost. In characters of about the 14th century.
JHANSI DISTRICT					
4076	Gehrāo.—Pedestal of a Jain of image in the Chandella temple.	....	....	Vikrama 122[8] Monday	Do. Damaged. Records the perpetual-obedience of <i>Sādhu</i> Pālha and his wife, belonging to Nāvarānvaya.
LUCKNOW DISTRICT					
LUCKNOW TAHSIL					
4077	Lucknow.—Provincial Museum. Pedestals of images, No. 1. (Museum No. J. 48).	....	....	....	Prakrit, Brāhmī Fragmentary. Refers to one Śiśiniya. In characters of about the 4th century.
4078	No. 2 (Museum No. J. 49).	....	....	....	Sanskrit, Brāhmī Do. Contains the word <i>Māhārāja</i> . In characters of about the 5th century.
4079	No. 3 (Museum No. J. 50) .	....	....	....	Do. Reads: <i>javihi</i> . Do.
4080	Carved panel. Findspot: Ramnagar ancient Ahichhatra), Bareilly District, Uttar Pradesh No. 4 (Museum No. 686 A).	....	....	....	Do. Records the setting up of tablets of homage (<i>āyagapatas</i>) in a <i>bharidira</i> by the goldsmith (<i>sōvanika</i>) Nāndighōsha (Nandighosha), son of Nāndika (Nandika). In characters of about the 2nd century A.D. Lüders List, No. 95.
4081	Pedestal of image No. 5.	....	....	....	Sanskrit, Nāgarī . Records the gift by <i>paranīpāsaka bhāṭṭāraka</i> . In characters of about the 8th century.
4082	Image of a Jina seated in meditation, No. 6 (Museum No. J. 60).	....	....	....	Mixed dialect, Brāhmī Fragmentary-Reads <i>hadatasya dhituūi</i> <i>jayati</i> . In characters of the 6th century.
4083	Pedestal of an image, No. 7 (Museum No. J. 61).	....	....	....	Do. Fragmentary. Mentions <i>Siyātakula</i> . In characters of about the 3rd century A.D.
4084	No. 8 (Museum No. J. 924).	....	....	Vikrama 11 [..]	Sanskrit, Nāgarī . Damaged. Mentions Vāsadhara, the son of Sahadēva.
4085	No. 9 (Museum No. J. 786).	....	....	Vikrama 1140	Do. Records that an image was caused to be consecrated by a person (name not clear) related to Mañichandra.
4086	No. 10 (Museum No. J. 785).	....	....	Vikrama 1227, Phālguna śu. 9, Monday = 1171 A.D., Feb. 16, f.d.t. 35.	Do. Mentions <i>Rauta</i> Rudrapāla.

Serial No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>contd.</i> LUCKNOW DISTRICT— <i>concl'd.</i> LUCKNOW TAHSIL— <i>concl'd.</i> Lucknow— <i>concl'd.</i>					
4087	No. 11 (Museum No. J. 803).	....	....	Vikrama 1409, Vaiśākha(?) śu. 5, Thursday = 1352 A.D., April 19.	Sanskrit (corrupt), Nāgarī	Written carelessly. Mentions Gaṅgā, the son of Asaḍa.
4088	Pedestal of the standing image of Nēminātha in black marble in the same Museum. (Museum No. G 123).	....	....	Vikrama 1208 Aśāḍha śu. 1	Do.	Records the obeisance of Sirīā, wife of <i>Śrēṣṭhi</i> Vikramāditya her son Sādhu Lakshmyāditya and his son Prithvipāla.
	MATHURA DISTRICT MATHURA TAHSIL					
4089	Mathurā.—Pedestal of an image of which only the upper proper right corner is preserved in the Archaeological Museum. Findspot: Not Known.	....	....	....	Mixed dialect, Brāhmī	Fragmentary. Contains the words <i>maharājā</i> and <i>paṭimā</i> . In characters of about the 2nd century A.D. Lüders <i>Mathurā Inscriptions</i> , (ed. by K.L. Janert), p. 183, No. 144.
4090	A pillar-base in the same museum. Findspot: Jamālpur mound.	....	....	....	Do.	Damaged. Records the gift of the monk mitra, the Vojyavaśika (?) for the worship of his deceased parents and for the bestowing of health to his companion (<i>saddhyiviharāi</i>) Dharmadēva. In characters of the 3rd century A.D. Ibid., pp. 79-80, No. 44 and plate.
4091	The face of the square basement of a pillar-base in the same museum. Findspot: Do.	....	....	....	Do.	Damaged. Records the gift of the monk Buddhamitra (<i>Buddhamitra</i>). Do. Ibid., p. 90, No. 58 and plate.
4092	Fragment of a railing pillar in the museum. Findspot: Not Known.	....	....	....	Do.	Reads: <i>Sa[m]ghadēvasa</i> . Do. Ibid., p. 184, No. 145 and plate.
4093	Another fragment of a railing pillar in the same museum. Findspot: Do.	....	....	....	Do.	Reads: <i>Jōṭisa</i> . Do. Ibid., pp. 184-85, No. 146 and plate.
4094	A statuette of a Jina (?) seated cross-legged in the attitude of meditation on a throne in the same museum. Findspot: Kankālī Tīlā.	....	....	....	Do.	Fragmentary. Records some gift at the request of the preacher <i>Vāchaka</i> Siha (Simha) the pupil (<i>śishya</i>) of Datta. Do. Published in Vogel's <i>Cat. Arch. Mus. Mathurā</i> , p. 69, No. B 14; Lüder's List, No. 123.
4095	Statue of a standing Nāga in the same museum. Findspot: Near the village of Chargāon.	Kushāna	Huvishka	[Śaka] 40, Hēmanta māsa 2, divasa 22.	Sanskrit influenced by Prakrit, Brāhmī	Records the setting of the Nāga, at his own tank by the two friends Sēnahastī, the son of Piṇḍapayya and Bhoṇḍaka, the son of Virvridhī (Viravridhī). Ibid., pp. 173-74, No. 137, and plate.

4096	A statuette of a Jina seated cross-legged in the attitude of meditation in the same museum. Findspot : Sitalaghāṭī.	....	....	Śaka 57, Hēmantā 3, divasa 13.	Do. . . .	Fragmentary. Mentions the date only. Lüder's List, No. 55.
4097	Around the top of the torus of a pillar-base in the same museum. Findspot : Jamālpur mound.	....	....	[Śaka] 77, Gri. 4, di. 25.	Do. . . .	Records the gift of the monk Buddhīśrēṣṭha a preacher, who knows the <i>charurvidyas</i> , to the community of the four quarters. Lüders' <i>Mathura Inscriptions</i> (ed. by K. L. Janert), pp. 69-70, No. 33 and plate.
4098	One side of the base in the same museum. Findspot : Do.	..	....	....	Do. . . .	Records the gift of Buddhīśrēṣṭha (Buddhīśrēṣṭha), the preacher. In characters of 2nd century A.D. <i>Ibid.</i> , pp. 69-70, No. 33 b and plate.
4099	A pedestal of a Jina seated cross legged in meditation in the same museum. Findspot : Kankālī Tūlā.	Kushāṇa	Vāsudēva	Śaka 83, Gri. 2, di. 16.	Mixed dialect, Brāhmī	Records the gift of an image by Jinadāsi. Lüders' List, No. 68.
4100	Stone tablet in the same Museum. Findspot : Probably Brindāban.	Sūr	Sikāmdara	Vikrama 1612, Chaitra ba. 10, dasamī, Sunday= 1555 A.D., March 17.	Sanskrit (corrupt), Nāgarī	In embossed characters. Records that something was caused to be done by Narāyaṇadāsa, the disciple of Gōpāladāsa, and the son of Tivārī Nihandā. The writer of the record was Gōpālajaya the disciple of Kēsōmisrugaṇika. Published in the <i>Cal. Arch. Mus. at Mathurā</i> , pp. 187 ff., Bhandarkar's List, No. 910.
4101	A pillar base kept in the same museum. Findspot : Jamālpur mound.	....	....	....	Mixed dialect, Brāhmī	Records the gift of the (pillar) by the commissioners of the community headed by Bhadiā. In characters of about the 2nd century A.D. Published in Lüders' <i>Mathurā Inscriptions</i> (ed. by K.L. Janert), pp. 85-86, No. 51 and plate.
FOREIGN COUNTRIES						
NEPAL						
4102	Kāṭmāṇḍu.—Broken slab of hard sandstone fixed in a wall near a bell at Buddha-Nīlakaṇṭha near the Sivapuri hill, five miles to the north of Kāṭmāṇḍu.	Lichchhavi	Mahārāja Śivadēva	....	Sanskrit, Northern	Fragmentary. Issued from Mānagriha. Records the king's order issued at the instance of his feudatory (<i>Mahāsāmanta</i>) Aṃśuvarman, addressed to the village cultivators obviously informing them of some gift. In characters of about the 6th century. Published in <i>Ind. Ant.</i> , Vol. IX, pp. 168-69, No. 5 and plate. Cf. <i>Nepalese Inscriptions in Gupta Characters</i> , pp. 35-36, No. XXVII and plate.
4103	Broken slate-slab lying in a street of Lagantol, near a few stones smeared with red paint.	....	....	Samvat 535, Śrāvāṇa śu. 7.	Do. . . .	Badly damaged. Seems to refer to the grant of a piece of land, the boundaries of which are given in detail. The <i>dūtaka</i> of the grant was Rājaputra Vikramasēna. In characters of about the 7th century. Published in <i>Ind. Ant.</i> , Vol. IX, p. 168, No. 4 and plate. Cf. <i>Nepalese Inscriptions in Gupta Characters</i> , p. 55, No. XL and plate.
4104	Lalitapattana near Kāṭmāṇḍu.—A slab of black-slate placed upright in the ground near the temple of Mummura of Chinnamastikā Dēvī in the Tavjā Mohalla.	King of Nēpāl	Jishnugupta	Samvat 48, Kārttika śu. 2.	Do. . . .	Do. Records the orders of the king issued from Kailāsa-kūṭa-bhavana and addressed to the cultivators of Thāmbū, Gāṅguī and Mūlavāṭikā informing them of his grant of some <i>vāṭikās</i> (irrigable fields) in their favour for keeping in good repairs the <i>llamaka</i> (water course) which had been brought by the <i>Mahārājādhirāja</i> Aṃśuvarman for their benefit and which had subsequently fallen in disrepair and been therefore repaired by <i>sāmanta</i> Chandravarmān on the orders of the king himself. <i>Dūtaka</i> was Yūvarāja Vishnugupta. In characters of about the 7th century. Published in <i>Ind. Ant.</i> Vol. IX, pp. 171-172, No. 9 and plate. Cf. <i>Nepalese Inscriptions in Gupta Characters</i> , pp. 65-66, No. L and plate.

C.—INSCRIPTIONS OF PRE 1945-46 COLLECTIONS—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	NEPAL—<i>concl'd.</i> BUTAIL DISTRICT TAULIVA TAHSIL					
4105	Niglivā. —Mutilated sand-stone pillar found on the western bank of a large tank called Nigālī Sāgar.	Maurya	Aśoka	....	Prakrit, Brāhmī	Records the enlarging of the <i>stūpa</i> of the Buddha Konākamana to the double (of its original size) by the king when he had been annointed sixteen years. Also seems to record that when he had been annointed twenty years, the king visited the place, worshipped the spot and caused [a stone pillar to be erected]. Published in <i>CII.</i> , Vol. I. p. 165 and plate.
	PAKISTAN HAZARA DISTRICT					
4106	Haripur. —Stone in a temple	....	....	(1) Śaka [1] 716 (<i>Rasachharāṇi samu dra</i>) . . . <i>ka</i> (2) Vikrama) 1851 (<i>Chandra-bāna- vasu-kshaupī</i>)	Sanskrit, Nāgarī	Records the construction of a Śiva temple and the excavation of a well by the grace of Dhyānasīmha by Hīradhīra, who was a brāhmaṇa poet and who belonged to Mithilā.
	UNITED KINGDOM ENGLAND					
4107	London. —A sculptured stone slab in the British Museum. Findspot : Mathurā, Mathura Tahsil and District, Uttar Pradesh.	Kushāṇa	Kanishka	[Śaka] 10, Grī. 2, di. 9.	Mixed dialect, Brāhmī	Records the gift of a small shrine (<i>harmya</i>) in the northern Navamikā (?) to the goddess of the village. Lüders' <i>Mathurā Inscriptions</i> (ed. by K.L. Janert), pp. 208-9, No. 182 and plate.
4108	Another stone slab in the same museum. Findspot : not known.	Chaulukya (Vāghēla)	Sāraṃgadēva	Virkama 1335, Vaiśākha śu. 5, Monday = 1279 A.D., April 17.	Sanskrit, Nāgarī	Records certain allotments to something created in the centre of Pālhanapura by the king when there was at the place the <i>pañcha-kuja</i> consisting of persons like Bhīmasiṃha and others (names given) and when the king and śrī-Māhādēva as his <i>mahāmātya</i> .

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
GUJARAT						
AHMADABAD DISTRICT						
AHMADABAD CITY TALUKA						
1	Ahmadābād.—Tomb of Malik Sh'abān, Rakhyāl. Slab in the left side of the western gate.	Sultāns of Gujarat.	Ahmad Shāh II, Qutbu'd-Dīn Abu'l-Muza'ffar.	A.H. 856 (words), Jumādā I, 2=1452 A.D., May 21.	Arabic and Persian, Naskh	Contains the text of a <i>farmān</i> stating that at the request of the loyal and favourite servant of the king, Malik Sh'abān entitled Maliku' sh-Sharq Malik 'Imādu'l-Mulk, the Pay-Master of the empire (<i>Arīd-i-Mamālik</i>) son of Malik Tuhfa Sultāni entitled Tāju'l-Mulk, six ploughs (<i>juftwār</i>) land in the village (<i>mauḡa</i>) of Rakhyāl in the district (<i>a'māl</i>) Haveli (<i>Havālt=Suburba district</i>) of the magnificent city of Ahmadābād in which the Malik had dug wells, planted trees, made channels and built pavillions for the recreation of the elite, was ordered by the king to be held in perpetuity by the Malik's direct descendants. It further enjoins upon the officials (<i>'Ummāl</i>) of the said district to leave it along with the garden, wells and trees to the descendants, both on son's and daughter's side, of the Malik and not cause any inconvenience to them. Published, <i>Ep. Ind. Mos.</i> , 1921-22, p. 3, without plate.
2	In the right side, same place.	Do.	Do.	Do.	Do.	Same as above, except that the phrase "pavillions for the recreation of the elite" is left out. <i>Ibid.</i> , p. 4, pl. XIII.
3	Tomb of Qutb Shāh Diwān in Tājpūr. Slab above the entrance.	Do.	Ahmad Shāh I, Nāṣirud-Dīn	A.H. 83 (4 or 7) (words), Muḥarram.	Do.	Records the construction of the tomb by Qutb, son of Muhammad son of (Kh)ājī. Published, <i>Muslim Mon., Ahmadabad</i> (Poona, 1942), p. 46, No. XI and plate.
4	Mosque in Rohilwād. Slab above the southern <i>mihṛāb</i> .	Do.	Ahmad Shāh III, Ghiyāthud-Dīn Abu'l-Mahāmid	A.H. 960 (?) (chronogram) 1552-53 A.D.	Arabic prose and old Urdū verse, Thulṥ	Records the construction of the mosque by Malik Jalāl, a disciple of the (saint) Ghāh ('Alījiyū Gāmdhani?). <i>Ibid.</i> , p. 81, No. XXXVI c (not XXXVI bb as printed) and plate. Also of. <i>Ep. Ind. Mos.</i> , 1935-36, p. 51, pl. XXXVI a.
5	Graves in the compound of the Dargāh of Shaikh 'Aidrūs, near Krishna Cinema. Headstone of a grave.	....	....	A.H. 1194 (and chronogram)=1780 A.D.	Arabic, Naskh	The text which comprised the chronogram, records the death of one 'Umar. Cf. <i>Muslim Mon. Ahmadabad</i> , p. 100, No. LVIII.
6	Headstone of another grave, same place.	....	....	A.H. 1199, Rabī 'I 19, Monday=1785 A.D., January 30.	Do.	Records the death of 'Abdu'llāh, son of Sulaimān; his sobriquet not quite legible, reads like B (or Y) aldaram. Cf. <i>Ibid.</i>
BARODA DISTRICT						
BARODA TALUKA						
7	Barōdā.—Mosque in Mughpūra. Slab in the south wall.	....	....	....	Arabic, Binār-like Thulṥ	Contains religious text (<i>Qur'ān</i> , Chapter IX, verses 8-19). In characters of about the 15th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
GUJARAT—<i>contd.</i>						
BARODA DISTRICT—<i>concl.</i>						
BARODA TALUKA—<i>concl.</i>						
8	Khajuri. —Masjid in the Bazar. Slab in the north wall. (Impression received from Superintending Archaeologist, Western Circle, Baroda).	....	....	A.H. 1104, Shawwāl 14=1693 A.D., June 8	Persian, Nasta'liq	Contains the text of a Will made by Sayyid Hidāyatu'llāh son of Sayyid 'Abdu'l-Fattāh stating that the deponent had one son named Barā Miyān, that the owned 4 <i>Kunba</i> rent-free land situated outside the royal fort and adjacent to the Lahripūra Gate outside the city near the Chandan-Tank, that it was the inherited property of and contained a mosque constructed by his grandfather, that he out of his own free-will and in full sense, bequeathed that land except the mosque which was a <i>waqf</i> as well as five <i>Kunba</i> land at Hamidpur, nine-ten shops four houses and one grave of Jachā Mā'ji built by him, to his son who and his descendants would hold it in perpetuity with a right to gift it away to anybody or make an outright sale, (the only condition being that) the maintenance of the mosque would be their responsibility. Date that writing.
9	Slab in the south wall, same mosque.	....	....	...	Arabic, Naskh	Contains religious text (First Creed). In characters of about the 19th century.
10	Haldarva. —Tomb of Shāh Badru'd-Dīn—Slabs in the West wall. No. 1.	....	....	A.H. 700 (words) Dhū'l-Qa'da I, night of Monday=1301 A.D., July 8	Do. . . .	Records the death of one Naṣīru'd-Dīn Hājī Muḥammad, son of Khafīb Ḥasan of Dholqa(?). Cf. <i>Ep. Ind. Mos.</i> , 1949-50, p. 16 pl. VIII a.
11	No. 2. . . . .	....	....	A.H. 706 (words), Jumādā II 22, Thursday=1306 A.D., December, 29	Do.	Records the death of Badru'd-Dīn Ahmad son of Muḥammad, son of Khafīb Ḥasan of Dholqa (?). Cf. <i>Ibid.</i> , p. 17, pl. VIII b.
SAVALI TALUKA						
12	Vankaner. —Headstone of a grave on a platform. (Impression received from the Superintending Archaeologist, Western Circle, Baroda).	....	....	A.H. 949 (words), Sha'bān=1542 A.D., November-December	Do.	Records the death of Bibi Šāliha.
BROACH DISTRICT						
AMOD TALUKA						
13	Amōd. —'Jami'-Masjid. Slab above the central <i>mihrab</i>.	....	....	A.H. 911 (and chronogram)=1505-06 A.D.	Persian verse, Naskh	Records the construction of a mosque in place of a temple by Khalīl Shāh. Published, <i>Ep. Ind. Mos.</i> , 1933-34, Supplement, p. 36, pl. XXI a.

BROACH TALUKA

14	Broach.—Madrassa Mosque, also known as Qāzi's Mosque, near the house of Haidar Hasan Shāhib in Koṭ Pārsiwād. Slab above the left window.	....	....	A.H. 1018 (chronogram)=1609-10 A.D.	Persian prose & verse, Nasta'liq	Records the construction of the mosque called in the text Masjid-i. Qāḍī by Nawwāb Murtaḍā Khān. Published, <i>Ibid.</i> , p. 33, pl. XIX c.
15	Plank above the window to the right of the main entrance, same place.	....	....	Do. . . .	Persian verse, Nasta'liq	As in No. 14 above. <i>Ibid.</i> , p. 33, pl. XIX b.
16	Marble headstone of a grave in the compound of the same mosque.	....	....	A.H. 1275 (and chronogram)=1858-59 A.D.	Do. . . .	Records the death of Muḥammadī Begam.
17	On the sarcophagus of another grave, same place.	....	....	A.H. 1282 (and chronogram)=1865-66 A.D.	Do. . . .	Records the demise of Saiyād Husain.
18	Jāmi'-Masjid near the Head Post Office. Above the central mihrāb.	....	....	....	Arabic, Naskh (with slight Bihār flourish)	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse 18 and three Traditions). In characters of about the 14th century.
19	Do. In the right mihrāb at the apex.	....	....	....	Arabic, Naskh	Do. (First Creed). In characters of about the 16th century.
20	On the southern lower face of the cornice of the arch of the same mihrāb.	....	....	....	Arabic, Thulth	Do. (First Creed and <i>Qur'ān</i> chapter XV, verse 46). Do.
21	Mosque in Chunār wādā. Slab (in two pieces) fixed into the western face of the north-west column of the covered tank.	Sultāns of Gujarat	Mahmūd Shāh I, Nāṣiru'd-Dīn Abu'l Fath.	A.H. 862 (words) Ramaḡān I = 1458 A.D., July 13	Arabic and Persian, Naskh	Records the completion of the mosque which was started during the reign of the late Sultān Khudāigān-i-Ghāzi Qutbu'd-Dīn Abū'l-Muzaḡfar Aḡmad Shāh (II) by the late Malik Khawāṣu'l Muṡk entitled Malik Marjān Sultān at the instance of Malik Fathu'l-lāh, son of Malik Khidr. Also states that the mosque was known of as old as Khimlī. Cf. <i>Ep. Ind. Mos.</i> , 1933-34, Supplement, p. 29, pl. XVI b.
22	Slab in the north face of the same column.	....	....	A.H. 1100 (chronogram)=1688-89 A.D.	Persian verse, Nasta'liq	Records the digging of a well by L'al Dās, son of Rāi Gob (v)ardhan. Composed by Mādhav. Cf. <i>Ibid.</i> , p. 34, pl. XX a.
23	Slab below No. 22	Sultāns of Gujarat	Mahmūd Shāh I, Nāṣiru'd-Dīn Abu'l Fath.	A.H. 889 (words), Shawwāl 9 = 1484 A.D., October 30	Arabic and Persian, Naskh	Records the construction of the mosque by Qaḍī Ismā'il son of Dā'ūd, son of Sirāj, son of Sulaimān, son of Muḥammad Ghiznavī. <i>Ibid.</i> , p. 30, pl. XVII a.
24	Slab in the west wall of the southern compound of the same mosque.	....	....	....	Arabic, Bihār-like Thulth	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse 18 and a Tradition). In characters of about the 15th century.
25	Slab to the left of No. 24. . . .	....	....	A.H. 799 (words), Mubarram 1 = 1396 A.D., October 5	Arabic and Persian, Thulth	Records the construction of the noble edifice (i.e. a mosque) by Husain, (son of) Farid. <i>Ibid.</i> , p. 27, pl. XV ib.
26	Slab to the right of No. 24.	....	....	....	Arabic, Thulth	Same as in No. 24 above.
27	Ghiznavī-Masjid, also called Šall-i-'Alā Masjid, in Junā Bāzār, opposite Desāi's House. Above the central mihrāb.	Tughluq	Ghiyāth'u'd-Dīn Tughluq Shāh.	A.H. 722 (words)=1322 A.D.	Arabic, Naskh	Fragmentary. Records the construction of a mosque (during the governorship of Fakhr'u'd-Dīn) Daulatshah, son of Muḥammad Būṡahārī by Iqbāl (son of) Faḡhkr'u'd-Dīn. Cf. <i>Ep. Ind. Mos.</i> 1933-34, Supplement, p. 26, pl. XIV c.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>contd.</i>					
	BROACH DISTRICT—<i>concl.</i>					
	BROACH TALUKA—<i>concl.</i>					
	Broach—<i>concl.</i>					
28	Tomb of Mīr Ghīyāthu'd-Dīn. Slab in the wall, to the north.	....	....	A.H. 970 (chronogram)=1562-63 A.D.	Arabic prose and Persian verse, <u>Thulth</u>	Records the construction of a mosque by 'Abdu'l Lāṭif. <i>Ibid.</i> , p. 31, pl. VIII a.
29	Slab to the right of No. 28.	....	....	..	Arabic, <u>Thulth</u>	Fragmentary. Records the construction of a mosque by 'Abdu'l-Lāṭif, son of Shaikh Muḥammad. <i>Ibid.</i> , 1935-36, p. 47, pl. XXXV a.
30	Mosque called Kotwāl's or Faujdār Shāhibs Mosque, near Kothi-Maḥalla, over a door. (Impression from old collection).		.....	A.H. 1134 (and chronogram)=1721-22 A.D.	Persian verse, Nasta'-liq	States that the construction of the cistern was started by Amānu-llāh during his life time and completed by Aḥmad. <i>Ibid.</i> , 1933-34, Supplement, p. 35, pl. XX b.
31	Dargāh of 'Aidrūs. 'Graves in an enclosure near the main gate. On No. 1.	....	....	A.H. 1247 (and chronogram)=1831-32 A.D.	Persian verse, Nasta'-liq.	Records the death of Qāḍī Sayyid Muṭṭeqā.
32	On No. 2, to the right.	....	....	A.H. 1243 (and chronogram), Sha'bān 15, Monday = 1828 A.D., March 3.	Do.	Records the death of Zain(u'l-) 'Ābidīn, the Qāḍī of the residents of Bharūch (i.e., Broach).
33	Dargāh of Nawwāb Sultān Yār Khān, opposite Gopāl Mills, Bhir-Bhanjan. On the southern door. (Impression from old collection).	....	....	A.H. 1071 (chronogram) = 1660-61 A.D.	Arabic prose and Persian verse, Nasta'-liq	Records the date of the martyrdom of Nawwāb Mīrzā Sultān Yār Khān. Published in <i>Ep. Ind. Mos.</i> , 1933-34, Supplement p. 34, pl. XLX d.
34	On the tomb of Kilsanāfil Walī, 'Alī Maḥalla. (Do.)	....	....	A.H. 1177 (and two chronograms)=1763-64 A.D.	Persian verse and prose, Nasta'-liq	Records the death of Jannat Bā'ī. <i>Ibid.</i> , p. 35, pl. XX c.
35	Tomb called Zachcha's Tomb in Jachā-wādī, near the P. W. Inspection Bungalow, Panels, below the dome-base (in plaster). (Do.)	....	....	A.H. 971 (and chronogram)=1563-64 A.D.	Persian verse, <u>Thulth</u>	Most of the letters flaked off. Records the death of a lady (details lost). Composed and written by Muḥammad Khaṭṭāt (lit. calligraphist). Cf. <i>Ibid.</i> , p. 31, pl. XVIII b.
36	Mosque in Māji Pīr Kirmānī Maḥalla. Slab in the southern wall.	Sultāns of Gujarat	....	....	Arabic prose and Persian verse, <u>Naskh</u>	Fragmentary. Refers to the construction of a Jāmi'-mosque. Details regarding the date and names of the builder and the king missing. In characters of about the 15th century. <i>Ibid.</i> , p. 36 p: XX d.

37	Furja-Masjid. Slab in the west wall, near the north-west corner.	Sultāns of Gujarat	Bahādur Shāh	A. H. 946 (words), Rabi' I I=1539 A.D., July 17	Arabic and Local dialect, Naskh and Nāgarī	Bilingual. States that the construction of a fort and the digging of a new ditch were executed by the order of the great Khān and magnificent Khāqān Alp Khān, son of Muḥammad Khatri named Shaikhā Jū i.e. Shaikhāji (who is as generous) as ocean and rain, under the supervision of Abi Muḥammad, son of Khūndan. Also mentions the carpenter Lahwā, son of Hābā. <i>Ibid.</i> , p. 30, pl. XVII b. For the Nāgarī portion see No. of Appendix B.
38	'Idgāh. Slab to the south of the pulpit.	Tughluq	Muḥammad Shāh	A.H. 726 (words), Rabi' I 25=1326 A.D., March 1	Persian, Thulth	States that the Namāzgāh (i.e. 'Idgāh) was constructed out of his personal property by Malikush-Sharq Fakhr'u-Daulat Wa'd-Dīn Daulatshah, (son of) Muḥammad Butahārī under the supervision of Tajū'd-Dīn Muḥammad Bahā'u'l-Mulk. Written by Kamāl. Cf. <i>Ibid.</i> , p. 27, pl. XV a.
39	Dargāh of Makhdūm Sayyid Sharafu'd Dīn, in Maktampur. Slab above the southern door. (Impression from old collection.)	Sultāns of Gujarat	Ahmad Shāh, Abu'l Mujāhid	(1) Shuhūr (?) 811 (words)=1410 A.D. (2) Shuhūr (?) 819 (words), Sha'bān=1418 A.D., September-October	Persian, Naskh	States that the construction of the tomb of the great saint Sharafu'd-Dīn al-Mashhadi a'n-Najafi al-Husaini was started on the first date by the order of the saint Qutbu'd-Dīn and was completed on the second date during the time of the latter's spiritual successor (<i>sadr-Sajjada</i>) Sayyid Shihāb, son of Qutb, under the supervision of Muḥammad, (son of) Naṣr alias; (<i>urf</i>) Budh and Maulānā Maḥmūd (son of) Husain, the attendants of the exalted presence (i.e. the saint). Cf. <i>Ibid.</i> , p. 28, pl. XVI a.
40	Loose slab in the above Tomb. Originally from the Tomb of Muḥaffar Shāh. (Do.)	....	....	A.H. 978 (and words), Rabi' II=1570 A.D., September	Persian, Nasta'liq	States that this edifice was built through the efforts of Ikhtiyār Khān, the Saqr, during the reign of Khān-i-A'zam Rustam Khān entitled Changiz Khān. Written by Hāfiẓ Wafādār. Published in <i>Ibid.</i> , p. 32, pl. XIX a.
KAIRA DISTRICT						
NADIAD TALUKA						
41	Nadiād.—Mosque in a field beyond the Baṭuk Bhairon Nāth Temple. Above the Central <i>mihrab</i> (in plaster).	....	....	....	Arabic, Naskh	Contains religious text (<i>Basmala</i> and First Creed). In character of about the 15th century.
42	Do. Above the right <i>mihrab</i> (do.)	....	....	....	Do. . . .	Do.
43	Do. Above the niche in the south wall (do.)	....	....	....	Do. . . .	Do.
MEHSANA DISTRICT						
KHERALU TALUKA						
44	Kheralu.—Jāmi 'Masjid. Slab above the central <i>mihrab</i> .	Sultāns of Gujarat	Ahmad Shāh	A.H. 812=1409-10 A.D.	Persian, Nasta'-liq	Modern. States that the construction of this mosque was ordered by Sultān Ahmad Shāh and completed by Pir Murād Shāh.
45	Vadnagar.—Jāmi' Masjid in Kasba Mahalla. Slab above the side <i>mihrab</i>.	....	....	A.H. 1095 (& words)=1683-84 A.D.	Arabic and Persian Naskh	Records the construction of a mosque by Sayyid Muḥammad, son of Sayyid Ni'matu'llāh. Written by Kamāl Muḥammad, (son of) Sharif Muḥammad.
46	Gate called Arjun Bārī. Slab on the left side.	Vikrama 1689 (words), Chaitra śu. 15, A.H. 1042, Ramaḍān=1633 A.D., March 15	Verse in local dialect, Nasta'-liq	Bilingual. States that the Arjun-Bārī (gate) was rebuilt to ensure protection of the general public when Islām Khān was the Kājī (i.e. Qāḍī) of the province (Sūba). Further states that Jagjivandās composed the text with a hope to be favoured with the <i>darshan</i> , of Shri Sidhnāth. Cf. <i>Ep. Ind. Mos.</i> , 1939-40, p. 5, pl. 1c.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>concl'd.</i> MEHSANA DISTRICT—<i>concl'd.</i> KHERALU TALUK—<i>concl'd.</i> Vadnagar—<i>concl'd.</i>					
47	Bārotī-Masjid. Slab on the central <i>mihrāb</i> .	Mughal . . .	Aurangzeb . . .	A.H. 1096=1684-85 A.D.	Arabic and Persian, Nasta'-liq	States that the mosque was constructed by Sayyid 'Alī, son of Sayyid Pyāra.
	SURAT DISTRICT CHORASI TALUKA					
48	Surat.—Dargāh of Khwājā Dānā Shāh. Slab on the gate of the <i>madrasa</i>.	....	....	A. H. 1123 (and chronogram)= 1711-12 A.D.	Persian verse, Nasta'-liq	States that the college (<i>madrasa</i>) was constructed for the learned by Amānat Khān. Published in <i>Ep. Ind. Mus.</i> , 1933-34, Supplement, p. 40, pl. XXII d.
49	Do. Loose slab in the mosque . . .	Sulṭāns of Gujarat .	Muzāffar Shāh (I) . . .	....	Arabic prose and Persian verse (?), Naskh	Fragmentary. Details except the name of the king lost. In characters of about the 15th century.
50	Loose headstone of a grave, some mosque, originally from a grave in Nānpura Timaliāwād.	....	....	A.H. 1054, Rajab 9= 1644 A.D., September 1	Arabic Naskh	Records the death of Bulāqī Begam daughter of Bābā Khwājā.
51	Loose planks, same place. No. 1. . .	....	....	....	Persian verse, Nasta'-liq	Contains a fragment stating that the saint is enshrined in the corner of the city by Divine order to ensure (the smooth sailing) of the ships. In characters of about the 18th century.
52	No. 2. . . . .	....	....	....	Arabic verse, <i>Thulth</i>	Contains the famous formulae invoking the five members of the Holy Prophet's family for dispelling the menace of epidemic.
53	No. 3. . . . .	....	....	A. H. 1206 (and chronogram)= 1791-92 A.D.	Persian verse, Nasta'-liq	Comprises a chronogram for (the construction of) a pleasing gateway. Inscribed by Šādiq, the <i>Hakkāk</i> (i.e., engraver).
54	No. 4. . . . .	....	....	A. H. 1298 (and chronogram)= 1880-81 A.D.	Do . . .	Records the construction of "the edifice of bounty and grace" by Sayyid <i>Ṭhulām Bābā Khān Tirmidhī</i> .
55	No. 5. . . . .	....	....	....	Arabic, Naskh	Reads: <i>Yā Muṣabbibu'l-Asbāb</i> (O Causer of causes). In characters of about the 18th century.
56	No. 6. . . . .	....	....	....	Do . . .	Do.
57	No. 7. . . . .	....	....	....	Do . . .	Contains religious text (First Creed). Do.
58	Nawwāb's Tomb in the same enclosure. Slab in the north-east corner of the plinth,	....	....	(1) A. H. 1196 (words) =1781-82 A.D.	Persian verse, Nasta'-liq	Records the death of Nawwāb Qamar Daulat, the last Nawwāb and master of Sūrat who was born on the first date. succeeded,

				(2) A.H. 1258 (and chronogram)=1842-43 A.D.		his father at the age of 40 years 3 months and 7 days on the second date and died at the age of 61 years 8 months. Published in <i>Ep. Ind. Mos.</i> , 1933-34, Supplement, p. 45, pl. XXV.
59	Headstone of a grave to the south of the saint's Tomb.	Mughal	Shāh 'Ālam I	A.H. 1122 (and chronogram)=1710-11 A.D.	Do.	States that Khwāja Rahmatu'llāh attained martyrdom in a battle in the prime of his age on the given date. Refers to him as a Khān of high dignity, whose death was mourned by the king and the soldiers alike. Composed by Nasha(?). Cf. <i>Ibid.</i> , p. 39, pl. XXII c.
60	Tomb of Khwāja Šafār Salmānī. Slab above the southern door.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter III, verses 168-69). In characters of about the 16th century.
61	Slab above the eastern door, same place.	....	....	....	Do.	States that the mausoleum is that of the martyred Khwāja Šafār Salmānī entitled al-Majlisul-Mukarram Khudāwand Khān. Do. Published in <i>Ibid.</i> , p. 38, pl. XXII a.
62	Mirzā Sami'-ki-Masjid near the Tomb of Khwāja Šafār Salmānī. Slab above the main entrance.	Tughluq	Muhammad Shāh Abu'l-Mujāhid	A.H. 736, Jumādā II 14, Friday=1336 A.D., January 29	Persian Naskh	States that the Jāmi 'mosque was completed in the time of Šadru'l-Mashā'ikh Fakhru'l-Haq Abū Bakr Muḥammad Masad, the chief of the Arabs (<i>Amīr-i-'Arab</i>). <i>Ibid.</i> , p. 37, pl. XXI c.
63	Mullā-Masjid. Slab above the Central mihrāb.	....	....	A.H. 1136 (and chronogram)=1723-24 A.D.	Arabic, Thulth	Contains religious text (<i>Qur'ān</i> , Chapter IX, part of verse 18) Text forms the chronogram.
64	Slab in the parapet of the facade over the middle opening, same place.	....	....	A.H. 1135 (and chronogram) 1722-23 A.D.	Persian verse, Nasta-'liq	Records the construction of a Jāmi' mosque by Muḥammad 'Alī. <i>Ibid.</i> , p. 43, pl. XXIV a.
65	Chalabi-Masjid in Mahalla Sodāgarān, near the Anglo-Urdu High School. On a loose plank.	....	....	A.H. 1191 (and chronogram)=1777 A.D.	Arabic prose & Persian verse, Naskh in Tughra & Nasta-'liq	Records the construction of a Jāmi' mosque by Ibrāhīm. <i>Ibid.</i> , pp. 43-44, pl. XXIV c.
66	Tindel mosque in Gopipurā Momnāwād. Slab above the entrance.	....	....	A.H. 1092 (and chronogram)=1681 A.D.	Persian verse, Nasta-'liq	Records the construction of a mosque described as the glory or <i>Bahā'i-Harmāhī</i> (i.e., Surat) by Ḥasan. Written by Abū'l-Khair. Cf. <i>Ibid.</i> , p. 39, pl. XXII b.
67	Masjid in Baḍa Khān Chaklā. Slab above the main entrance.	....	....	A.H. 1206 (and chronogram)=1791-92 A.D.	Do.	Records the demise of Liyāqat, the Khwājāsarā.
68	Slab in the Sardār Vallabhbhāi Patel Museum, Chowk. No. 1, originally from the Bhāgal-Biriya (Variāvi) Gate. (Impression from old collection).	Mughal	Muhammad Shāh	A.H. 1132 (and chronogram)=1719-20 A.D.	Do.	States that the fort of Sūrat was completed in the given year by the mighty Khān (name not specified). Composed by Bijān. <i>Ibid.</i> , p. 42, pl. XXIII c.
69	Do. Nos. 2-5, originally from the Gateway called Lal-Darwāza. (Do.)	....	....	A.H. 1151 (and chronogram)=1738-39 A.D.	Do.	Records the construction of the gate named Ba'l-Darwāza, by the mighty Khān Tigh Baig Khān. <i>Ibid.</i> , p. 43, pl. XXIV b.
70	Graveyard known as Tab'-i-Tābi 'in in Mahalla Ḥazīra, at Rānder. Headstone of a grave. (Do.)	....	....	A.H. 721 (words), Dhū'l-Qa'da 21, Saturday=1321 A.D. December 12.	Arabic, Naskh	Records the date of the death of Abū Bakr, son of 'Uthmān 'Atamgar (lit. Lance-maker). Cf. <i>Ibid.</i> , p. 37, pl. XXI b.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
<p>HARYANA</p> <p>HISSAR DISTRICT</p> <p>FATEHABAD TAHSIL</p> <p>Fatehabad.—Pillar in the court-yard of the 'Idgāh near the Dāk Bungalow, inside the fort.</p>						
		Tughluq	Firūz Shāh	....	Persian, Naskh	Badly damaged and portions totally effaced. Purport not exactly clear. Seems to contain the text of a notice put up by Firūz Shāh Tughluq prefaced by a brief account of his predecessors and their conquests, particularly circumstances under which the founder of the dynasty, Ghiyāth-u'd-Din Tughluq Shāh became a king. Muhammad Shāh bin Tughluq Shāh succeeded him and Firūz Shāh himself was nominated by the last mentioned. Also seems to refer to the Mughals (i.e., Mongols) and mention their chiefs Tarmashīrīn and Iqbāl. Further mentions Khwāja Jahān the <i>Wazīr-i-Mamālīk</i> and seems to refer to a place called Ahmadābād (evidently other than the capital of Gujarat). It places the death of Tughluq Shāh on the last day of Rajab A.H. 725, specifying the period of his rule as 4 years and 2 months and the accession of Muhammad bin Tughluq Shāh as 1st Shā-'bān A.H. 725 and the period of his rule as 26 years, 5 months and 21 days.
<p>JAMMU AND KASHMIR</p> <p>ANANTNAG DISTRICT</p> <p>ANANTNAG TAHSIL</p>						
72	Anantnag—Graveyard in Maḥalla Qāḍipūra, West side of a grave.	....	....	A.H. 1010, Shawwāl =1602 A.D., March-April	Persian, Nasta'liq	Records the death of Khwāja Šādiq Adikā(?).
73	West side of another grave	....	....	A.H. 1231 (words), Shawwāl=1815 A.D., August-September	Persian verse, Nasta'liq	Records the death of Maqṣūd.
74	Graves on a platform near the Dargāh of Bābā Reshī. West sides of graves. No. 1.	....	....	A.H. 12 (XX), Dhu'l-Qa'da 4, night of Wednesday.	Do.	Records the demise of Bābā 'Abdu'r-Rasūl.
75	No. 2.	....	....	A.H. 1135 (chronogram), Dhu'l-Hijja 6, Friday=1723 A.D., September 7.	Persian prose & verse, Nasta'liq	Records the death of Muhammad Muqīm Khākī.

76	No. 3.				A.H. 1228, Muḥarram 24= 1813 A.D., January 27.	Persian, Nasta'liq .	Records the death of Bābā Muḥammad Munawwār Khākī,
77	No. 4.				A.H. 1109=1697-98 A.D.	Do. . . .	Records the name Nawid (?) Bābā Šāhib.
78	Graveyard near the 'Idgāh. West sides of graves. No. 1.				A.H. 1190 Jumādā I 22=1776 A.D., July 9.	Do. . . .	Records only the date.
79	No. 2.				A.H. 1016, Rajab 12, Friday = 1607 A.D., October 23.	Do. . . .	Records the death of Khwāja Šubūr Panjū.
80	No. 3				A.H. 1214, Jumādā II 17 = 1799 A.D., November 16.	Do. . . .	Records the demise of Khwāja Aḥmad Walī.
81	No. 4.				A.H. 1195, Jumādā II 11 = 1781 A.D., June 4.	Do. . . .	Records the death of Khwāja Wafā.
82	No. 5				A.H. 1159, Shawwāl =1746 A.D., Octo- ber-November.	Persian, Nasta'liq and Naskh	Records the death of a lady named Amin Bibi.
83	No. 6.				A.H. 1128, Jumādā II 15 = 1716 A.D., May 26.	Persian Nasta'liq .	Records the death of Khwāja Šakūr Kīn (?).
84	No. 7.				A.H. 1114, Rabī 'I 16, Friday = 1702 A.D., July 30.	Persian, Naskh .	Records only the date.
85	No. 8.				A.H., Dhu'l- Qa'da 21.	Do. . . .	Records only the month and the day. In characters of about the 18th century.
86	No. 9.				A.H. 1149 (and words) = 1736-37 A.D.	Do. . . .	Records only the date. Also records the figure 50.
87	No. 10.				A.H. 1342 (and words) = 1923-24 A.D.	Persian, Nasta'liq .	Records only the date.
88	No. 11.				A.H. 1176, Rama- dān 20 = 1763 A.D., April 4.	Do. . . .	Records the death of Khwāja Khāliq Dād.
89	No. 12.				A.H. 1122, Sha'bān 2 = 1710 A.D., September 15 .	Do. . . .	Records only the date.
90	Bijbehār.—On the reservoir near the Jami Mosque.				A.H. 1240, Dhu'l- Qa'da=1825 A.D., June-July	Arabic, Naskh .	Contains religious text (<i>Qur'an</i> , Chapter II, part of verse 201).

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—contd.					
	ANANTNAG DISTRICT—contd.					
	ANANTNAG TAHSIL—contd.					
	Bijbehār—contd.					
91	Khānqāh of Bābā Nasīmū'd-Dīn Ghāzi. Plank above the main gate.	....	....	A.H. 1047=1637-38 A.D.	Arabic, Naskh in Tughra	Contains religious text (the word Allāh, name of the Holy Prophet and the first four caliphs).
92	Plank to the left of the above . . .	....	....	A.H. 1126 = 1714 A.D.	Arabic Thulth in Tughra	Do.
93	Plank to the right of No. 91. . .	....	....	Do.	Do.	Do.
94	On a grave in the compound of the same Khānqāh.	....	....	A.H. 1179 Shaw- wāl 18=1766 A.D., March 30,	Persian, Nasta'liq .	Contains only the date.
95	Graveyard in Mahalla Goriwān Lati- mazar. On graves. No. 1.	....	....	A.H. 1107, Muha- rram 10 = 1695 A.D., August 11	Persian, Naskh .	Refers to (the deceased ?) as having received the bounty of the Lord in both the worlds.
96	No. 2. . . . .	....	....	A.H. 1113, Jumādā II 17=1701 A.D., November 8	Persian, Nasta'liq .	Contains only the date.
97	No. 3. . . . .	....	....	A.H. 1229 Shawwāl 22 = 1814 A.D., October 7	Persian, Thulth .	Do.
98	Graveyard on the road to Zaināpura. On graves. No. 1.	....	....	A.H. 1189, Rama- dān 19 = 1775 A.D., November 13	Persian, Nasta'liq .	Records the name Abu'l-Fath.
99	No. 2. . . . .	....	....	A.H. 1224, Jumādā II 3 = 1806 A.D., August 18	Do.	Contains only the date.
100	No. 3. . . . .	....	....	A.H. 1161, Rabī'ī 17 = 1748 A.D., March 17	Do.	Do.
101	No. 4. . . . .	....	....	A.H. 1160, Šafar 10 = 1747 A.D. February 10	Persian, Thulth	Do.

102	No. 5.					A.H. 1207 (?), Rabi 17 = 1792 A.D., October 23	Persian, Nasta'liq	Damaged. Do.
103	No. 6.					A.H. 1169, Rajab 14 = 1756 A.D., April 14	Do.	Do.
104	No. 7.					A.H. 1198 (and chronogram), Rajab 7 = 1784 A.D., May 27	Persian, verse, Naskh	Records the death of some one (name not given).
105	No. 8.					A.H. 1188, Jumādā II = 1774 A.D., August-September	Persian, Nasta'liq	Records only the date.
106	No. 9.					A.H. 1206 (and words) = 1791-92 A.D.	Persian verse, Naskh	Records the death of some one (name not given). Composed by Arshad (?).
107	No. 10.					A.H. 1208, Rajab 4 = 1794 A.D., February 5	Persian, Naskh	Records only the date.
108	No. 11.					A.H. 1107, Jumādā II 1 = 1695 A.D., December 28	Do.	Records the death of Khwāja Qānū (?).
109	No. 12.					A.H. 1202, Muha- rram 7 = 1787 A.D., October 19	Arabic, Naskh	Contains religious text (<i>Qur'an</i> , Chapter XXXIX, part of verse 53).
110	No. 13.					A.H. 1211, Safar 2 = 1796 A.D., August 7	Persian, Naskh	Contains only the date.
111	No. 14.					...	Arabic, Naskh	Contains religious text (<i>Qur'an</i>) Chapter XXXIX, part of verse. 53). In characters of about the 18th century.
112	No. 15.					A.H. 1135, Rabi' 1 2 = 1722, A.D., November 30	Persian, Thulth	Contains only the date.
113	No. 16.					A.H. 1168, Rajab 25 = 1755 A.D., May 7	Persian & Arabic, Thulth	Records the demise of a lady named Bulāqa Bibi.
114	No. 17.					A.H. 1103 (and chronogram) = 1691-92 A.D.	Persian, verse, Naskh	Records the death of Khwāja Wahnāb.
115	No. 18.					A.H. 1160, Rama- dān 1 = 1747 A.D., August 26	Persian, Naskh	Contains only the date.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>contd.</i> ANANTANAG DISTRICT—<i>contd.</i> ANANTANAG TAHSIL—<i>contd.</i> Bijbehāt—<i>contd.</i>					
116	No. 19. . . . .	....	....	A.H. 1211, <i>Shawwāl</i> 9 = 1797 A. D., April 7	Persian, Nasta'liq .	Records the death of some one (name not given).
117	No. 20 . . . . .	....	....	A.H. 1147, Rabi 'II 23=1734 A.D., September 11	Persian, Naskh .	Records only the date.
118	No. 21 . . . . .	....	....	A.H. 1085 Muḥa- rram=1674 A.D., April-May	Persian, Nasta'liq .	Do.
119	No. 22 . . . . .	....	....	A.H. 1127. Jumādā II = 1715 A.D., April 24	Do.	Do.
120	No. 23 . . . . .	....	....	A.H. 1176, <i>Safar</i> 21=1762 A.D., September 11	Persian, <i>Thulth</i> .	Do.
121	No. 24 . . . . .	....	....	A.H. 1199 (& chro- nogram) = 1784-85 A.D.	Persian, Naskh .	Records the demise of the composer's mother (name not given).
122	No. 25 . . . . .	....	....	A. H. 1159 <i>Dhu'l-</i> <i>Qa'da</i> 17 = 1746 A.D., November 20	Persian, <i>Thulth</i> .	Contains only the date.
123	No. 26 . . . . .	....	....	A.H. 1145 Rabi 'II 13=1732 A.D., September 22	Persian Nasta'liq	Damaged. Records the death of some one (name not given).
124	No. 27 . . . . .	....	....	A.H. 1176 Ramadān 8=1163 A.D., March 23	Persian, Naskh .	Records only the date.
125	No. 28 . . . . .	....	....	A.H. 1098, <i>Safar</i> 22=1686 A.D., December 28	Persian, Nasta'liq	Do.

126	No. 29	....	....	A.H. 1130, Rabi' II, 1=1718 A.D., February 21	Persian, <u>Thulth</u>	Do.
127	No. 30	....	....	A.H. 1107, Rabi' II 14=1695 A.D., November 12	Persian, <u>Naskh</u>	Records the demise of Būdi (?) <u>Dhaki</u> (?).
128	No. 31	....	....	....	Persian, <u>Thulth</u>	Reads: <i>Faqir Shāh Muḥammad Mu'min</i> . In characters of about the 16th century.
129	No. 32	....	....	A.H. 1011, Šafar (?) 13=1602 A.D., July 23	Do.	Contains only the date.
130	No. 33	....	....	A.H. 1157 (and chro- nogram) Rabi' II 3= 1744 A.D., May 5	Persian, <u>Naskh</u> verse,	Records the death of some one (name not given). Text forms the chronogram.
131	No. 34	....	....	A.H. 1132, Rabi' II 27=1720 A.D., February 26	Arabic & Persian, <u>Thulth</u>	Invokes Allāh's mercy for the deceased (name not given).
132	No. 35	....	....	A.H. Jumādā [X] 12	Persian, <u>Thulth</u>	Contains only the date. In characters of about the 18th century.
133	No. 36	....	....	A.H. Ramaḡān 19	Do.	Do.
134	No. 37	....	....	A.H. 1108, Muḥarr- am 27=1696 A.D., August 16	Arabic, <u>Naskh</u>	Contains religious text (Second Creed).
135	No. 38	....	....	A.H. 1123 (words) =1711-12 A.D.	Persian, <u>Thulth</u>	Records the death of Khwāja 'Ināyat.
136	No. 39	....	....	A.H. 1107, Jumādā I 15, Friday=1695- A.D., December 12	Persian, <u>Naskh</u>	Records the death of Qulsum Bi'ī.
137	No. 40	....	....	A.H. 1134, Jumādā I 2=1722 A.D., February 7	Persian, <u>Thulth</u>	Contains only the date.
138	No. 41	....	....	A.H. Ramaḡān	Arabic, <u>Naskh</u> in <u>Tughra</u>	Damaged. Contains religious text (Fifth Creed). In characters of about the 18th century.
139	No. 42	....	....	A.H. 12(XXX), Jumādā I 2	Arabic, <u>Naskh</u>	Fragmentary. Invokes prayers for Allāh's pardon for the deceased (name not given).
140	No. 43	....	....	....	Persian verse, <u>Nasta'liq</u>	Contains one hemistich of didactic nature.
141	No. 44	A.H. 1127, Muḥarram 3=1714 A.D., December 29	Persian, <u>Naskh</u>	Contains only the date.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>contd.</i> ANANTANAG DISTRICT—<i>contd.</i> ANANTANAG TAHSIL—<i>concl'd.</i> Bijbehār—<i>concl'd.</i>					
142	No. 45 . . . . .	....	....	A.H. 1098, Rajab 5 = 1687 A.D., May 7	Persian, Nasta'liq	Records the demise of some one (name not given).
143	No. 46 . . . . .	....	....	A.H. 1129, <u>Dhu'l-</u> <u>Qa'da</u> 1 = 1717 A.D., September 26	Persian, Naskh	Contains only the date.
144	No. 47 . . . . .	....	....	A.H. 1129, <u>Dhu'l-</u> <u>Qa'da</u> 21 = 1717 A.D., October 16	Do.	Do.
145	No. 48 . . . . .	....	....	A.H. Ramadān 12	Persian, <u>Thulth</u>	Do. (Year not given).
	PAHALGAM TAHSIL					
146	<u>Alshmuqām</u> .—Dargāh of <u>Shāh</u> Zainu'd- Dīn. Plank above the main gate, inner side.	....	....	....	Arabic and Persian, Naskh	Invokes the blessings of <u>Shāikh</u> Nūr(u'd)-Dīn Nūrānī. In characters of about the 18th century.
147	Plank to the left of the door, same place.	....	....	(1) A.H. 842 (words = 1438-39 A.D., (2) A.H. 852 (words) = 1448-49 A.D.	Persian verse, Nasta'liq	States that ten years after the death of <u>Shāikh</u> Nūrud-Dīn, which took place on the first date, his chief disciple Zainu'd-Dīn left this world. In characters of about the 17th century.
148	Below No. 147 . . . . .	....	....	A.H. 1169 and chro- nogram) = 1755-56 A.D.	Persian, Nasta'liq	Fragmentary. Seems to refer to (the excavation of) a well or canal (<u>Khair-i-Jārī</u> , lit. flowing bounty) by one Mu'min.
	TRAL TAHSIL					
149	<u>Awantipur</u> .—On a grave to the west of the <u>Khānqāh</u> of Sayyid Hasan Manjīqī.	....	....	....	Persian verse, Nasta- 'liq	Requests the visitors to pray for the occupant of the grave Sayyid Ahmad, son of Kaṣṣūr (?). In characters of about the 19th century.
150	<u>Trāl</u> .— <u>Khānqāh-i-A'Jā</u> , locally known as Faīq-Panāh. Plank on the gate.	....	....	A.H. 1142 (and chro- nogram) = 1729-30 A.D.	Persian verse, Naskh	Records the construction of the main gate by the general public. Composed by <u>Ḥiyā</u> .

151	Plank above the door . . . . .	....	....	A.H. 1106 (and chronogram)=1694-95 A.D.	Persian, Naskh	Records the construction of the edifice of (the <u>Khānqāh</u> of) <u>Shāh</u> Hamadān.
BARAMULLA DISTRICT						
BANDIPUR TAHSIL						
152	Bandipur. —Mosque near the State Transport bus stand. Over the central <i>mīhrāb</i>.	....	....	....	Persian verse, Nasta'liq	Contains a famous verse on the importance of daily prayers. In characters of about the 18th century.
BARAMULLA TAHSIL						
153	Baramulla. —Dargāh of Ḥadrat Sayyid Muḥammad Jānbāz. On the sides of a grave in the western chamber.	....	....	....	Persian verse, <u>Thulth</u>	States that this is the grave of <u>Shai'ḥ</u> Ilāh Dād. In characters of about the 15th century.
154	On the grave of Sayyid Muḥammad, near the above Dargāh.	....	....	....	Arabic, <u>Thulth</u> and Nasta'liq in <u>Tughrā</u>	Contains only religious text (First Creed). In characters of about the 18th century.
SONAWARI TAHSIL						
155	Sumbal. —On a grave outside the Dargāh of Suljān Bādshāh.	....	....	A.H. 950 (words)= 1543-44 A.D.	Persian, <u>Thulth</u>	Fragmentary. Records the death of Jān Muḥammad.
156	On another grave, same place. . . .	....	....	....	Persian, Naskh	Do. Purport not clear. In characters of about the 15th century.
TANMARG TAHSIL						
157	Bābā Rishī (Tanmarg). —Dargāh of Ḥadrat Payāmu'd-Dīn, locally known as Bābā Rishī. Above the door of the <i>Huqra</i>.	....	....	A.H. 1309 = 1891-92 A.D.	Persian verse, Nasta'liq	Invokes the blessings, through the good offices of Shāh Zainu'd-Dīn, of Bābā Payāmu'd-Dīn, the bearer of the message (<i>i.e.</i> propagator) of religion for the composer and engraver Sa'du'd-Dīn Muḥammad Mīrzā. His mausoleum is described as a source of bounty for the province (<i>khittā</i>) of <u>Kāshmir</u> .
158	On a metal plate fixed in the centre of the same door.	....	....	A.H. 1218 = 1803-04 A.D.	Arabic, Naskh	Contains invocations to Allāh and Prophet Muḥammad.
159	On a loose plank in the above Dargāh. .	....	....	....	Arabic, Naskh in <u>Tughrā</u>	Do. In recent characters.
SRINAGAR DISTRICT						
CHADURA TAHSIL						
160	Charar Sharif. —Dargāh of Ḥadrat Nūru'd-Dīn. Plank on the door of the chamber, to the left of the main gate, outer face.	....	....	A.H. 1346, Jamādā II 17 = 1927 A.D., December 12	Persian verse and prose, Nasta'liq	Contains praises of the Dargāh of Nūru'd-Dīn Rishī who was given the title of <u>Shāh</u> in childhood and who is revered in east and west and states that its gate was constructed by Muḥammad Guglū, son of Haji Iqbāl Guglū.
161	Another plank, same place, inner face.	....	....	Do.	Do.	Do.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>contd.</i> SRINAGAR DISTRICT—<i>contd.</i> SRINAGAR TAHSIL					
162	Srinagar.—Sri Pratāp Singh Museum. On a Samāvār (metal pot for boiling water).	....	....	A.H. 1316 (?) Rabi' II 11=1900 A.D. (Irregular)	Persian verse, Nasta'liq	Impression indistinct. Contains couplets in praise of the vessel deemed to be fit for royal present.
163	Do. On a sword.	....	....	....	Arabic, Naskh	Contains religious text (<i>Nād-i-'Alī</i>). Also has figures of animals tiger, deer, horses and men. In characters of about the 16th century.
164	Dargāh of Haḍrat Nūru'd-Dīn in Maḥalla Zainākadal. Slab in the southern wall.	....	....	A.H. 796 to A.H. 820=1393-1418 A.D.	Persian, Nasta'liq and Naskh	Modern. States that Haḍrat Sayyid Nūru'd-Dīn, a companion of the celebrated saint Sayyid Muḥammad Ḥamadānī and a nephew (sister's son) of Haḍrat Sayyid Husain Samnānī who came to Kashmir and died during the given period in the time of Sulṭān Sikandar, the Idol-breaker is buried, along with other Sayyid elites, at Qāḍiyār Zainākadal Kashmir.
165	Slab in the wall of a room attached to the Dargāh of Haḍrat Muḥṣin-kūshā Naqshband, in Maḥalla Khānyār.	....	....	....	Do.	Modern. Records the names of the following ladies of the (Naqshbandī) family buried in the tomb of Haḍrat-i Naqshbandi: (1) Gul Begam, daughter of Jahāngīr Bādshāh Ghāzī and wife of Haḍrat Khwāja Mu'īnu'd-Dīn Ḥādī Naqshbandī (2) Begam Sāhibā (i.e. wife) of Haḍrat Khwāja Sharafu'd-Dīn Sāhib, of the Chaghātā'iya family. (3) Begam Sāhibā of Khwāja Muḥammad Jānī, daughter of Khwāja Rahmatu'llāh Khān, the Pay-Master General (Mīr Bakshī) of Hindustān in the reign of 'Alamgīr Bādshāh Ghāzī (i.e. Aurangzeb). (4) Begam Sāhibā of Khwāja Nizāmu'd-Dīn Muḥammad, daughter of Haḍrat 'Alamgīr Bādshāh Ghāzī (5) Begam Sāhibā of Janāb Khwāja Nūru'd-Dīn Muḥammad Aftāb Naqshbandī, daughter of Mīrzā Aḥmad 'Alī Chaghātā'i The information is stated to have been copied from the <i>Tuḥfa-i-Naqshbandiyya</i> .
166	Dargāh of Dastgīr, in the same Maḥalla. Slab above the arch in the western wall.	....	....	A.H. 1182 (and chronogram)=1768-69 A.D.	Persian verse, Nasta'liq	Records the construction of the Gilānī Khānqāh. Composed by Azād.
167	Do. Headstone of a grave in the graveyard in the compound.	....	....	A.H. 1241 (and chronogram), Sha'bān 14=1826 A.D., March 24	Do.	Records the death of Sayyid Ḥasan.

168	Dargāh of Rāh Bābā. Slab to the left of the main gate.	....	....	A.H. 1267 (and two chronograms)= 1850-51 A.D.	Do.	Records the construction of the edifice of the <i>Hujra</i> housing the Hair of Qaṭb-i-Ālam Muhyi'u'd-Dīn (A'bdu'l-Qādir Jilānī).
169	Dargāh of Hakīm Shāh, in Mahalla Gujwārā. Slab in the northern wall, outer face.	....	....	....	Do.	Comprises a fragment requesting visitors and passers by to pray for deceased. In characters of about the 17th century.
170	Grave of Sayyid Muḥammad 'Irāqī, in Mahalla Mālār Haṭṭa. Loose slab.	....	....	A.H. 816=1413-14 A.D.	Persian, Nasta'liq	Modern. States that Sayyid Muḥammad 'Irāqī came to Kashmir along with Hadrat Mir Sayyid Muḥammad Ḥamadānī and settled in Mithalla Hattā. When he died in the given year, he was buried in the said Mahalla now called Mālārāṭa, near his own house. In the same hand as No. 164 above.
171	Dargāh of Mirzā Akmalu'd-Dīn Badakhshānī, in Mahalla Kalātpūrā Hawal. Slab above the door.	....	....	....	Persian verse, Naskh	Invokes blessings and help of the saint Akmal (lit. most perfect). In characters of about the 17th century.
172	Headstone of a grave in Mahalla Zāhid-pūrā.	....	....	A.H. 1037 (chronogram) = 1627-28 A.D.	Persian verse, Nasta'liq	Records the death of Malik Muḥammad Khān described as Bīzān (an ancient Iranian hero).
173	Loose slab (in two pieces) near a grave at one end of the bridge called Ahmadā-kadal.	....	....	A.H. 1093 (and chronogram) = 1682 A.D.	Do.	Records the construction of a bridge by Mir Ahmad.
174	Dargāh of Hājī Pir Muḥammad, in Mahalla Šafā-kadal. Wooden panel on the gate.	....	....	A.H. 1207, Muḥarram 21, Friday = 1792 A.D., September 8.	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter LXI, verse 13).
175	Slab to the right of the entrance, same place.	....	....	....	Persian verse, Nasta'liq	Modern. Contains verses invoking the saint's kindness and mercy.
176	Graves in an enclosure near the same Dargāh. On the sides of a grave.	....	....	A.H. 856=1452 A.D.	Arabic, Thulth	Dimmed. States that this is the grave of the wife of Sulṭān Zūnu'l-'Abidin. Date probably that of her death.
177	On the sides of another grave	....	....	....	Arabic, Naskh	Contains religious text (Prayers for Allāh's mercy, etc.). In characters of about the 15th century.
178	Dargāh of Shāh Ni'matu'llāh Qādirī. Slab in the southern wall.	....	....	A.H. 1081 (and two chronograms) = 1670-71 A.D.	Persian verse, Nasta'liq	Records the construction of a bridge by Saif Khān.
179	Dargāh of Sayyid Ahmad Kirmānī, near the Dargāh of Hadrat Bahāu'd-Dīn. Slab in the southern wall.	....	....	A.H. ... Rabi'I 13	Arabic prose and Persian verse, Naskh in Tughra and Nasta'liq	Badly dimmed and letters peeled off. Records the death of some one. Details lost. In characters of about the 17th century.
180	Dargāh of Makhdūm Šāhib, wooden panel on the right corner of the gate.	....	....	A.H. ... Šafar	Arabic prose and Persian verse, Naskh	Contains a couplet invoking mercy for the deceased (name not given). In characters of about the 18th century.
181	On the top of the grave, to the right of the grave of Makhdūm Šāhib.	....	....	A.H. 1262 (and chronogram), Rabi'I 26, Wednesday = 1846 A.D., March 24	Persian verse, Nasta'liq	States that Shāikh Ghulām Muhyi'u'd-Dīn died on the given date.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>contd.</i> SRINAGAR DISTRICT—<i>contd.</i> SRINAGAR TAHSIL—<i>contd.</i> Srinagar—<i>contd.</i>					
182	Loose slab lying in the compound of the same Dargāh.	....	....	....	Persian, Nasta'liq	Damaged. Reads <i>Humām Ḥakīm-i-Shāhī</i> (i.e. Humām, the royal physician). In characters of about the 16th century.
183	Dargāh of Hadrat Bihā'u'd-Dīn Balaksh-Ganj. Loose slab.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255). Do.
184	Kāthi-Darwāza. Slab on the facade.	Mughal	Akbar	Regnal year 44, A.H. 1006 (words)= 1597-98 A.D.	Persian verse Nasta'liq	States that the Fort of Nagar was constructed by the orders of the king at the cost of (Rupees?) one crore and ten lacs from the royal treasury. Also states that the king had sent 200 Indian master masons (<i>Ustād-i-Hindī</i>) for carrying out the work and no forced labour (<i>bigār</i>) was employed at all. Further states that the work was supervised by Khwāja Muḥammad Ḥusain, one of the humble servants of the emperor.
185	Sides of a grave near the same Darwāza	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255). In characters of about the 17th century.
186	Enclosure near the same Darwāza, on the road to the Mosque of Dārā Shukūh. Slab above the gate.	Mughal	Aurangzeb, Muhyi'u'd-Dīn	(1) A.H. 1060 (and chronogram)= 1650 A.D. (2) A.H. 1100 (and chronogram)=1688-89 A.D.	Persian prose and verse, Nasta'liq	States that the Khānqāh, the mosque and the Ghār (lit. cave) were built through the efforts of His Holiness Miyan 'Abdu'r-Rashīd Qādīrī Chikan Posh on the first date and that, on the second date, the Mughal emperor sent 5,50 purni (?) to meet the expenditure on the candles (i.e. lighting) and the free-kitchen (<i>langar</i>).
187	Mosque of Dārā Shukūh. Slab above the entrance.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Qur'ān</i> , Chapter III, part of verse 96). In characters of about the 17th century.
188	Below No. 187	....	....	....	Arabic, <u>Tughrā</u> (<u>Thulth</u>)	Reads: <i>Yā Mufattiḥi'l-Abwāh</i> (opener of gates!). Do.
189	Hammām near the above mosque. Slab to the right of the western entrance.	....	....	A.H. 1059 (chronogram) = 1649 A.D.	Persian prose and verse, Nasta'liq	Records the construction of the Bath (<i>Hammām</i>) and mosque of Sulṭān Dārā Shukūh. Composed by Shāh.
190	Enclosure containing graves near the mosque of Mīdani Shāhib. Slab above the entrance.	....	....	....	Arabic verse, <u>Thulth</u>	Contains only one hemistich stating that this is the last resting place and the grave is a chest of deeds. In characters of about the 15th century.

191	On the top of a grave, same place . . . . .	....	....	....	Arabic, <u>Thulth</u>	States that the grave is that of Muhammad al-Madani, a resident of Kashmir. Also quotes a saying of the deceased on the merit of visiting his grave. In the same hand as No. 190 above.
192	On the top of another grave . . . . .	....	....	....	Do.	States that this is the grave of Yahyā (?) son of Sayyid Muhammad al-Madani, resident of Kashmir. Do.
193	Headstone of a third grave . . . . .	....	....	....	Arabic, Nasta'liq	Contains religious text (Shiite <i>Durūd</i>). In characters of about the 17th century.
194	Headstone of a fourth grave . . . . .	....	....	A.H. 1191 (chronogram)=1777 A.D.	Arabic prose and Persian verse, <u>Thulth</u> and Nasta'liq	Records the reconstruction of the mausoleum of Sayyid Madani by Hāfiẓ <u>Ḡhulām</u> Hājī.
195	Top of a fifth grave . . . . .	....	....	A.H. 898 (words)=1492-93 A.D.	Persian verse, <u>Thulth</u>	Records the death of Amīrzāda Ḥasan Mir, son of Mir Ḥusain.
196	Top of a sixth grave . . . . .	....	....	....	Do.	Badly damaged. Contains two couplets on the transitoriness of the world. In characters of about the 15th century.
197	Headstone of a grave on a platform, to the south of the above enclosure.	....	....	A.H. 1163, <u>Dhu'l-Hijja</u> 20 = 1750 A.D., November 9	Arabic and Persian, Nasta'liq	Badly damaged. States that 'Abdu'l- <u>Ḡhaffār</u> , son of Hājī 'Abdu'n-Naqr (with the poetical name ?) Nawidī died on the given date in the province, (<i>khitta</i>) of Kashmir. The deceased is designated as the chief of the friends of Ḥaḍrat 'Alī (i.e. the <u>Shī'</u> as).
198	On the sides of another grave, same place.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Nād-i-'Alī</i>). In characters of about the 15th century.
199	A ruined mosque in Mahalla Madani. Slab above the entrance.	....	....	....	Do.	Contains the famous tradition regarding the merit of constructing a mosque. Do.
200	Dargāh of Sayyid Rūmī in Naughahra. On the top of a grave.	....	....	A.H. 975 (?) = 1567-68 A.D.	Persian verse, <u>Thulth</u> and Naskh	Damaged. Records the death of Sayyid Kamālud-Dīn 'Arabī.
201	Dargāh of Mīr Shamsu'd-Dīn Irāqī, in Mahalla Zaḡibal. Slab to the left of the gate.	....	....	1) A.H. 861, Rajab 13 = 1457 A.D., June 6 2) A.H. 910 = 1504-05 A.D. 3) A.H. 932 (and chronogram) = 1525-26 A.D. 4) A.H. 1362 <u>Dhu'l-Hijja</u> = 1943 A.D., November-December	Persian, Naskh	Records the first date as that of the birth of Mīr Shamsud Dīn Sayyid Muhammad Irāqī in Irān (i.e. Persia), the second as that of the construction of his <i>Asāna</i> (i.e. <i>Dargāh</i>), the third as that of his demise, and the fourth as that of the repairs carried out to the <i>Deorhi</i> (i.e. entrance) under the supervision of Hājī Aqā Sayyid Ahmad al-Mūsawī Ṣafavī, the <i>A'lāmū'l-Ulamā</i> (lit. the chief among the learned).
202	Slab to the right of the gate, same place.	A.H. 932, Rabī' I 1 = 1525 A.D., December 16	Persian verse, Naskh	States that Mīr Shamsu'd-Dīn Muhammad, the best of Sayyids died a martyr, on the given date, of sword wounds inflicted by some one (name not mentioned). In the same hand as No. 201 above.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*]

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>contd.</i> SRINAGAR DISTRICT—<i>contd.</i> SRINAGAR TAHSIL—<i>contd.</i> Srinagar—<i>contd.</i>					
203	Graveyard in Mahalla Zaqibah. On a grave.	....	....	A.H. 1011 (words), Rajab 18 = 1602 A.D., December 22	Arabic and Persian, Nasta'liq	Records the death of Fath <u>Khān</u> , son of Mir Darwish 'Arab Baghdādī.
204	On another grave, same place	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter II, part of verse 255). In characters of about the 17th century.
205	Headstone of a third grave	....	....	....	Arabic, Thulth	Fragmentary. Contains religious text (part of Shiite <i>Durūd</i>). Do.
206	Headstone of a fourth grave	....	....	....	Arabic, Thulth	Records the death of Mir Shāhī. Year portion left blank. In characters of about the 18th century.
207	Headstone of a fifth grave	....	....	A.H. 947 (<i>chronogram</i>) = 1540-41 A.D.	Arabic prose and Persian verse, Naskh in Tughrā-i-Ma'kūs, Naskh & Nasta'liq	Records the martyrdom of Shaikh (Dāniyāl). See No. 208 below.
208	Side of the same grave	....	....	....	Persian verse, Nasta'liq	States that Hadrat Shaikh Dāniyāl staked his life in the path of god. In characters of about the 16th century.
209	Top of a sixth grave	....	....	A.H. 1059, Rama- dān 20 = 1649 A.D., September 17	Arabic and Persian, Naskh	Records the death of 'Abdu'r Rahīm Khān.
210	Headstone of a seventh grave	....	....	A.H. 1048 (<i>chronogram</i>) = 1638-39 A.D.	Arabic prose and Persian verse, Thulth and Nasta'liq	Fragmentary. Records the death of Dāniyāl the Second, described as Master (<i>Khudāygan</i>).
211	Head and foot sides of eighth grave	....	....	A.H. 1072 = 1661-62 A.D.	Arabic, Naskh and Nasta'liq	States that the grave contains the remains of Husain Baig. Date that of death.
212	Foot side of a ninth grave	....	....	A.H. 1097, Sha'bān 18 = 1686 A.D., June 30	Persian, Nasta'liq	Records the death of Mir Husain son of Mir Jān Āqā.
213	Top of a tenth (double) grave	....	....	A.H.	Arabic and Persian, Nasta'liq	States that one is the grave of the mother of Naurūz Quli and another that of his wife. Year portion left blank. In characters of about the 17th century.

214	Foot side of an eleventh grave	....	....	A.H. 1084, Rama- dān 17=1673 A.D., December 16	Persian, Nasta'liq	Records the death of Muḥammad Qūli Waidum (?).
215	Headstone of a twelfth grave	....	....	.....	Arabic, <u>Thulth</u>	Fragmentary. Contains religious text (Shiite <i>Darād</i>). In charac- ters of about the 16 th century.
216	Top and sides of the twelfth grave	....	....	A.H. 1076 = 1665- 66 A.D.	Arabic and Persian, <u>Thulth</u> and Nasta- 'liq	States that this is the grave of Mir'Iwāḍ Sayyid.
217	Graves in an enclosure in Zaḡibal. Head- stones of Graves. No. 1 (loose).	....	....	A.H. 1074, Jumādā II 14, Monday = 1664 A.D., Janu- ary 3	Persian, Nasta'liq	States that Imām Quli Baig, son of Sher Baig Kurd Mukri died on the given date at the age of forty-five.
218	No. 2.	....	....	A.H. 1074, Rama- dān 6, Thursday= 1664 A.D., March 23	Arabic and Persian, Nasta'liq	Records the death of Parwāz Baig, son of Ilyās Baig.
219	No. 3.	....	....	A.H. 1096, Rama- dān 5=1685 A.D., July 26	Arabic and Persian, <u>Thulth</u>	Records the death of some one (name not given).
220	Graves outside the same enclosure.No. 1.	....	....	A.H. 961 (and chro- nogram) = 1553- 54 A.D.	Persian verse, <u>Thulth</u>	Records the construction of the grave on the given date. Name of the deceased not given.
221	No. 2. Top.	....	....	A.H. 1062 (?)=1651- 52 A.D.	Arabic and Persian, Nasta'liq	States that this is the grave of Naurūz Quli Baig (see No. 213 above). Date that of death.
222	No. 3. Foot-side	....	....	A.H. 1084, Dhu'l- Ḥijja 1, Saturday = 1674 A.D., February 27	Persian, Nasta'liq	States that this is the grave of Abu'l-Qāsim son of Ḥātim Baig.
223	No. 4. Do.	....	....	A. H. 1073, Rama- dān 12 = 1663 A.D., April 10	Persian, Naskh	States that this is the grave of Farḡh(?)ān Baigi Khānum.
224	No. 5. Do.	....	....	A. H. 1062, Rabi' I, 17=1652 A.D., February 17	Do.	Records that this is the grave of 'Abdu'l-Ḥanī son of Ḥājī Faridūn Zang (Uzbek?).
225	No. 6. Do.	....	....	A.H. 1098, Muḥar- ram 25=1686 A.D., December 1	Persian, Nasta'liq	Damaged. Records the death of Ḥātim Baig son of Parkanda(?) Baig.
226	No. 7. Top.	....	....	A.H. 1016, Shawwāl 7 = 1608 A.D., January 15	Arabic prose and Persian verse, Nasta'liq	Records the death of Qāsim.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	JAMMU AND KASHMIR—<i>concl'd.</i> SRINAGAR DISTRICT—<i>concl'd.</i> SRINAGAR TAHSIL—<i>concl'd.</i> Srinagar—<i>concl'd.</i>					
227	No. 8. Headstone . . . . .	....	....	A.H. 1098 (and two chronograms) = 1686-87 A.D.	Arabic prose and Persian verse, <u>Thulth</u> and <u>Naskh</u>	Records the death of Mīr Sa'dī.
228	No. 9. Foot-side . . . . .	....	....	A. H. 1037 (and chronogram) = 1627-28 A.D.	Persian verse, <u>Nasta'liq</u>	Records the death of Muḥammad Zamān.
229	No. 10. Headstone . . . . .	....	....	A. H. 1068 (and chronogram) = 1657-58 A.D.	Arabic prose and Persian verse, <u>Thulth</u> and <u>Nasta'liq</u>	States that this is the headstone of Mīr Sulṭān, the <i>Kitāb-khwan</i> (lit. Book-reciter).
230	No. 11. Foot-side . . . . .	....	....	A. H. 1079, <u>Shawwāl</u> 24, Thursday = 1669 A.D., March 17	Persian, <u>Naskh</u>	Records the death of Naurūz son of <u>Khidr</u> Qulī Baig son of Kamāl Zinjānī (?).
231	No. 12. Top . . . . .	....	....	A.H. 1207, Ramaḍān 1=1793 A. D., April 12	Persian, <u>Nasta'liq</u>	Records the death of Mirzā Tālib.
232	Graves in an enclosure near the house of Har Gopāl Kaul, in Mahalla Navā-kadal No. 1. sides.	....	....	A.H. <u>Dhu'l-Hijja</u> , Monday	Persian verse, <u>Thulth</u>	Records the death some one (name not specified). In characters of about the 15th century.
233	No. 2, Top . . . . .	....	....	A.H. 856 (words), Ramaḍān 10=1452 A.D., September 24	Arabic and Persian verse, <u>Thulth</u>	Do.
234	No. 3. Sides. . . . .	....	....	A.H. 885 (words) = 1480-81 A.D.	Arabic prose and Persian verse, <u>Thulth</u>	Records the death of one Ḥayāt <u>Khān</u> .
235	Dargāh of <u>Khawāja</u> Ḥabību'llāh in Nau-shahrā. Loose plank.	....	....	....	Arabic prose and Persian verse, <u>Naskh</u> and <u>Nasta'liq</u>	States that this is the mausoleum of <u>Slāh Shaikh</u> Ḥabību'llāh, which is much frequented by great and pious men. In characters of about the 17th century.
236	Another loose plank, same place . . .	....	....	....	Arabic, <u>Thulth</u>	Fragmentary. Extant portion reads : <i>Allāhu Bāqī</i> ('Allāh is Everlasting'). Do.

237	Sides of graves in Mahalla Balochpūrā in Naushahrā. No. 1.	....	....	....	Persian verse, Naskh	Contains verses on the transitoriness of human life and inevitability of death. In characters of about the 15th century.
238	No. 2.	....	....	....	Do.	Do.
239	No. 3.	....	....	....	Do.	Do.
240	No. 4.	....	....	....	Do.	Do. Further states that this is the grave of Mīr (?) Nūru'd-Dīn.
241	No. 5.	....	....	A.H. 897 (words)= 1491-92 A.D.	Persian prose and verse, Thulth.	Records the death of a person (name not specified).
242	Tops of graves near the grave of Bad Shāh, in Mahalla Cnnanapūrā, Naushahrā. No. 1. Top.	....	....	....	Arabic, Thulth (Ma'kūs).	States that this is the grave of Ghulām Muḥammad Khān the Shīradār. In characters of about the 17th century.
243	No. 2.	....	....	A.H. 1129, Muharram 30=1717 A.D., January 3.	Arabic, Naskh.	Records the death of Amān Baig.
244	No. 3.	....	....	A.H. 1100, Dhul-Hijja 2=1689 A.D., September 7.	Do.	Records the death of Ṣadru'd-Dīn.
245	Dargāh of Malik Kabīr Rumi, in Naushahrā. Sides of the grave.	....	....	1) A.H. 800=1397-98 A.D. 2) A.H. 861=1456-57 A.D.	Arabic Prose and Persian verse, Thulth.	Records the death of a person (name not specified), who was born on the first date and died on the second.
246	Enclosure containing graves in Sayyid-wārī in Sehyār Navākadal. Top of No. 1.	....	....	....	Persian verse, Thulth.	As in No. 237 above.
247	No. 2. Sides.	....	....	....	Arabic Prose and Persian verse, Thulth.	Fragmentary. Marks the grave of some one (name lost). In characters of about the 15th century.
248	No. 3. Do.	....	....	....	Persian Prose and verse, Naskh.	Fragmentary. Records the death of some one (details lost). Do.
249	Bridge in Mahalla Naidyār. Slab in the middle span.	....	....	A.H. 1085 (chronogram) = 1674-75 A.D.	Persian verse, Nasta'liq.	Records the construction of the bridge by Maheṣh (son of ?) Shānkar Dās.
250	To the right of No. 249 above.	....	....	A.H. 1086 (chronogram) = 1675-76 A.D.	Do.	Records the date (of completion) of the 'bridge of Chaud(h)ary'.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
KARNATAKA BIJAPUR DISTRICT BIJAPUR TAHSIL						
251	Afzalpur.—Mosque attached to the Tomb of Afḡal Khān. Slab above the central opening.	....	....	A.H. 1064 = 1653-54 A.D.	Arabic, Naskh in Tughrā and Nasta'liq.	Contains religious text (<i>Qur'ān</i> Chapter CXII, verses 1-4).
252	Do. On the central <i>mihrāb</i>.	....	....	Do.	Arabic, Nasta'liq in Tughrā and Naskh.	Do. (First Creed).
253	Tomb of Afḡal Khān. Stucco Medallions. No. 1, on the arch-apex, southern entrance, inner face.	....	....	A.H. 1069 = 1658-59 A.D.	Persian, Naskh	Reads : <i>Rauḡa-i Afḡal</i> (Mausoleum of Afḡal).
254	No. 2, on the south eastern squinch.	....	....	....	Do.	Damaged. Purport not clear. In the same characters as No. 253 above.
255	No. 3, on the north eastern squinch.	....	....	A.H. 1069 = 1658-59 A.D.	Arabic, Naskh	Reads : <i>Allāhu Kāfi</i> (i. e. Allāh is sufficient).
256	Mosque in Chindgi Pir's Dargāh. Slab on the central <i>mihrāb</i>.	....	....	A.H. 1083 = 1672-73 A.D.	Arabic prose and Persian verse, Thulth.	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse 18) and a couplet praising the first four caliphs.
257	Aināpur.—House called Begam-Mahal. Slab above the central door.	'Ādil Shāhī	Muḥammad Shāh	A.H. 1051 = 1641-42 A.D.	Persian verse, Nasta'liq.	Damaged. States that the building, the pride of Jahānpūr was built through the labour of love, by Tāj Jahān Begam. Published in <i>Memoirs Arch. Sur. Ind.</i> , No. 49, p. 89, No. 3320.
258	Bijāpūr.—Gunmat Bāori, near the Tomb of Shaikh Ḥamid Qādiri. Slab in (a ditch to) the north side.	Do.	'Alī' Ādil Shāh	Shuhūr 962, A.H. 970, Dhū'l-Hijja 25 = 1563, A.D., August 15.	Arabic and Persian, Naskh.	Damaged. Records the construction of the step-well (<i>Bā'im</i>) by Bibī Fāṭima Sulṭān, the Malika-i-Jahān, for public use. The work was supervised by Maḥmūd and executed by (name illegible) Scribe's name also illegible. <i>Ibid.</i> , p. 65, No. 477, plate VI.
259	Mosque attached to the same tomb. Slab above the central <i>mihrāb</i>.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapters XVII, verse 79, III, verse 38). In characters of about the 16th century.
260	Slab above the main entrance of the same tomb.	....	....	....	Arabic, Thulth	Do. (<i>Qur'ān</i> , Chapter II, part of verse 58). Do.
261	Sides of a grave near the above tomb.	....	....	....	Arabic prose and verse, Naskh.	Damaged. Purport not clear; seems to be an elegy. Do.
262	Sides of another grave nearby.	....	....	....	Arabic verse, Thulth	Do.
263	Headstone of a third grave, same place.	....	....	....	Arabic, Naskh in Tughrā	Contains religious text (<i>Durūd</i>). Do.

264	Tomb behind the tomb of 'Alī 'Adil Shāh I. Slab over the eastern doorway.	....	....	....	Persian verse, <u>Thulth</u>	Damaged. States that this fine tomb was constructed by the orders of Barī Sāhib, daughter of Sulṭān Muḥammad Qutb Shāh (of Golconda). In characters of about the 17th century. Cf. <i>Memoirs Arch. Sur. Ind.</i> , 49, p. 44, No. 3301, plate V.
265	Mosque near the same tomb. Slab above the central <i>mihrāb</i>.	....	....	....	Arabic, <u>Naskh</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 256). In characters of about the 14th century.
266	Mosque near Saqqāf Rauḍa. Slab fixed in the north wall.	....	....	A.H. 1057, Dhul-Qa'da 20=1647 A.D., December 7.	Arabic and Persian, <u>Naskh</u> and <u>Nasta'liq</u> .	Set up in recent times. Records the death of Shaikhu'sh-Shuyūkh Sayyidu's-Sādāt Sayyid Shāh Ja'far Saqqāf Ta'zīm-Tark Qadiri Tarimi Bijāpurison of Haḍrat Sayyid 'Abdu'llāh Saqqāf Tarimi, an emigree from Tarim in Haḍramaut in (southern) Arabia, and 28th in descent from the Holy Prophet.
267	Dheri of I'tibār Khān, to the west of Ibrahim Rauḍa. Slab above the north door.	'Adil Shāhi	Sulṭān Muḥammad	A.H. 1062 (chronogram) = 1651-52 A.D.	Persian verse, <u>Thulth</u>	Records the construction of the tomb of I'tibār Khān by Rāhat. Published in <i>Memoirs Arch. Sur. Ind.</i> , 49 p.41, No. 3289, pl. IV.
268	Around the niche in the west wall of the above tomb.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verses 255-56). Written by 'Alī, son of Naqī. In characters of about the 17th century.
269	Ikhtiyār Khān-ki-Haveli, near the Hospital, beyond Saqqāf Mahalla.	....	....	....	Persian, <u>Naskh</u>	States that the house belongs to Ikhtiyār Khān Gujarāti Ibrāhīm 'Adil and Khān. Invokes imprecation against any one trying to misappropriate it. In characters of about the 16th century.
270	Water-Tower behind the Hospital, North east of 'Alī I Rauḍa. Slab in the south face.	'Adil Shāhi	Muḥammad Shāh	A.H. 1062 = 1651-52 A.D.	Persian prose and verse, <u>Thulth</u> .	States that the great Khān and Sipahsālār of the time, Chief of the elects of Dakan (i.e. Deccan) Afḡal Khān Muḥammad Shāh constructed the water-tower called Muḥammadnād for the comfort of the public (by the order of the king).
271	Water-Tower near the Anḍū-Masjid. Three slabs in the west side. Middle and left ones.	Do. . . .	Do. . . .	Do. . . .	Do. . . .	Do. Published in <i>Memoirs Arch. Sur. Ind.</i> , 49 p. 76, No. 419-20.
272	Right one	Do. . . .	Do. . . .	....	Do. . . .	Do.
273	Ambār-Khāna on the Jāmi'-Masjid Road. Slab in the north wall.	Do. . . .	Do. . . .	A.H. 1059 = 1649 A.D.	Persian verse, <u>Naskh</u>	States that when the king appointed Āqā Khusrāw to the post of civil supplies, he constructed this building on the given date. Cf. <i>Ibid.</i> , p. 75, No. 463, pl. X.
274	Slabs in the edifice called Dastagīr Jhandā, on the Jāmi' Masjid Road. No. 1, east side.	....	....	....	Arabic, <u>Naskh</u>	Fragmentary. Contains part of Shiite <i>Durūd</i> . In characters of about the 16th century.
275	No. 2, north side	'Adil Shāhi	Muḥammad Shāh	A.H. 1040=1630-31 A.D.	Persian verse, <u>Naskh</u>	States that this mosque having the purity of Yathrab (Madina) and Bathā (Mecca) was constructed by Malik Yūqūt. Published in <i>Memoirs Arch. Sur. Ind.</i> , No. 49, p. 28, No. 3298, pl. I.
276	No. 3, west side . . . . .	....	....	....	Persian, <u>Naskh</u> in <u>Tughra</u> and <u>Nasta'liq</u>	Records the construction of the mosque by Faṭḥ Muḥammad and 'Abdu'l-Malik. In characters of about the 17th century.
277	No. 4, south side. . . . .	....	....	....	Arabic, <u>Naskh</u>	Fragmentary. Contains part of Shiite <i>Durūd</i> . Part of No. 274, above.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA—contd. BIJAPUR DISTRICT—contd. BIJAPUR TAHSIL—contd. Bijāpūr—contd.					
278	Bāngī's House, near the Jāmi Mosque. Slab to the left of the main entrance.	....	....	A.H. 1120 (and chronogram)=1708-09 A.D.	Persian verse, Nasta-'liq and Naskh.	Damaged. Records the construction of a <u>Khānqāh</u> , a mosque and a garden in the path of Allāh and His Prophet, by Sayyid Hasan, the Qutb (lit. Pole-star) and spiritual guide of the people of Dakhan (i.e. Deccan). The saint also constructed a water-reservoir (<i>chashma</i>) to the memory of Imām Hasan (grandson of the Prophet) on the given date. Composed by 'Ināyatu' llāh Baig, the <i>Shadr</i> and inscribed by Rahmān Qulī Baig. Cf. <i>Memoirs Arch. Sur. Ind.</i> , No. 49, pp. 77-78, No. 3299 (a), pl. VIII.
279	Slab to the right of the same entrance.	....	....	Do. (words and chronogram)	Persian verse, Nasta-'liq.	Records the laying out of a garden and construction of a water-ram by the <i>maganimous</i> Imām (lit. leader i.e. the saint). published in <i>Ibid.</i> , p. 77, No. 3299 (b), pl. VII.
280	Tomb of <u>Shāh</u> Karimū'd-Dīn. Slab over the door.	....	....	A.H. 1144 chronogram = 1731-32 A.D.	Do. . . .	Records the construction of the Dargāh of <u>Shāh</u> Karīm. Published in <i>Ibid.</i> , p. 44, No. 467.
281	Mosque of Karimū'd-Dīn, near the District Court. Outer border of the central <i>mihrāb</i>.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter LXII, verses 255-56). In characters of about the 14th century.
282	Inner border . . . . .	....	....	....	Do. . . .	Do. (<i>Qur'ān</i> , Chapter LXII, verses 9-11). In the same hand as No. 281 above.
283	Slab above the left <i>mihrāb</i> of the same mosque.	....	....	....	Do. . . .	Do. (First Creed). In characters of about the 14th century.
284	Bukhārī-Masjid in the Bazar. Slab over the main doorway.	....	....	....	Arabic, <u>Thulth</u>	Do. (Allāh, Muḥammad and names of the first four Caliphs). In characters of about the 17th century.
285	Top beam of the door-frame, same mosque.	....	....	....	Arabic, Naskh	Do. (<i>Qur'ān</i> , Chapter LXXII, verse 18). Do.
286	Āthār-Maḥal. Slab on the south-east door-way called <i>Roshan Darwāza</i>.	....	....	A.H. 993 = 1585 A.D.	Persian, <u>Thulth</u>	Records the endowment of five shops made by Polād <u>Khān</u> , son of Polād <u>Khān</u> for the benefit of his mosque. Ends with an imprecation. Published in <i>Memoirs Arch. Sur. Ind.</i> , No. 49, p. 71, No. 403.
287	Another slab, same place.	....	....	A.H. 1081=1670 ~ 71 A.D.	Persian verse, <u>Thulth</u>	Fragmentary and damaged. Contains verses in praise of the Holy Prophet and (twelve) Imāms.

288	Headstone of a grave on a platform called Pīr Badbādī on the main road, near the Gol-Gumbad.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text acknowledging sovereignty of Allāh. In characters of about the 16th century.
289	Headstone of a grave, to the left of the above.	....	....	....	Arabic, <u>Naskh</u>	Do. (Shiite <i>Durūd</i>). Do.
290	Gun called Dal-Khandal on the Mustafābād Burj. Round the muzzle.	‘Adil Shāhī	Muhammad Shāh	A.H. 1042 (chronogram), Jumādā II = 1632 A. D., December.	Persian verse, <u>Naskh</u>	States that in compliance with a royal <i>farmān</i> issued to Sandal, an humble servant (of the king), the gun <i>Fath-i-Lashkar</i> (lit. victory of the army) lying at Mustafābād was brought to the royal presence on the given date. Published in <i>Memoirs Arch. Sur. Ind.</i> p. 62, No. 3297, pl. VII.
291	Gol-Gumbad. Slab above the doorway of the Tomb proper, inner face.	....	....	A. H. 1067 (and 3 chronograms) = 1656-57 A.D.	Persian, <u>Thulth</u>	Records the death of Sultān Muhammad. Published in <i>Ibid.</i> , p. 42, No. 495, plate IV.
292	Slab on the bastion called Uplī or Haidar-Burj.	‘Adil Shāhī	Ibrāhīm ‘Adil Shāh	A. H. 991 (chronograms) = 1583-84 A. D.	Persian verse, <u>Naskh</u>	Records the construction of a bastion by Haider Khān, the king's deputy (<i>Nā'ib</i>). Published in <i>Ibid.</i> , p. 51, No. 3332, pl. VI.
293	Slab on the bastion called the Sharza-Burj.	Do.	‘Alī ‘Adil Shāh	A.H. 1069 (chronogram) = 1658-59 A.D.	Persian verse, <u>Thulth</u>	Records the construction of the Sharza-Burj within a space of five months by Manjhle Shāh. Also refers to the Shiite faith observed by the king. Published in <i>Ibid.</i> , p. 55, No. 411, Pl. X.
294	Malik-i-Maidān Bastion. Slab in the wall, outer face.	Do.	Muhammad ‘Adil Shāh	A.H. 1053 (chronogram) = 1643-44 A.D.	Do.	Records the construction of a bastion named Muhammad-Burj in the name of the king by Arḡal Khān a grandee (<i>amir</i>) of the king. Composed by Muhi'ud-Din. Cf. <i>Ibid.</i> , p. 51, No. 543, pl. V.
295	Gun on the same bastion called Malik-i-Maidān. At the vent.	....	....	....	Persian, <u>Thulth</u>	States that the gun was manufactured by Muhammad, son of Hasan Rūmī. In characters of about the 16th century. Published in <i>Ibid.</i> , p. 61, No. 3294 (a), pl. IX.
296	Below the vent, same gun.	Nizām Shāhī	Nizām Shāh	A.H. 956 = 1549-50 A.D.	Do.	Records the name of the king as Abu'l-Ghāzi Nizām Shāh who is spoken of as a servant of the Family of the Prophet. <i>Ibid.</i> , p. 61, No. 3294(b), pl. IX.
297	Above the vent, same gun.	Mughal	Shāh ‘Ālamgir Ghāzi	Regnal year 30, A.H. 1097 (and chronogram) = 1685-86 A.D.	Persian Prose & verse, <u>Naskh</u> & <u>Nasta'liq</u>	Records the conquest of Bijāpūr by the emperor. Also indirectly refers to the capture of the gun Mulk (Malik?)-i-Maidān. Published in <i>Ibid.</i> , 61, No. 3294 (c), pl. IX.
298	Tomb called Nit Naurī. Slab above the southern doorway.	....	....	A.H. 1058 (and chronogram) = 1648-49 A.D.	Persian verse, <u>Thulth</u>	Records the construction of the tomb by Bar(t)a Khān. Published in <i>Ibid.</i> , p. 40, No. 3296, pl. VI.
299	Dargāh of Dāl Bhāt near the Ibrāhīm Rauḍa. Slab above the main doorway.	....	....	....	Arabic, <u>Thulth</u>	Contains religious text (<i>Qur'ān</i> , Chapter XXXIX, part of verse 46 and prayers). In characters of about the 17th century.
300	Slab below No. 299.	....	....	....	Persian verse, <u>Thulth</u>	Fragmentary. Contains a couplet on the merit of doing a good deed. Inscribed by Shāikh Uthmān son of Shāikh Qāsim. Do.
301	Ibrāhīm Rauḍa. South side of the Tomb. On the Triangular pediment, above the left side window.	....	....	A.H. 1035 (and chronogram) = 1625-26 A.D.	Do.	Records the death of Zahrā Sultān. Published in <i>Memoirs Arch. Sur. Ind.</i> , 49, p. 35, No. 3326, pl. III.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KARNATAKA—<i>concl'd.</i> BIJAPUR DISTRICT—<i>concl'd.</i> BIJAPUR TAHSIL—<i>concl'd.</i> Bijāpūr—<i>concl'd.</i>					
302	Slab above the south-side door.	....	....	A.H. 1037 (and chronogram) = 1627-28 A.D.	Persian verse, <u>Thulh</u>	Records the demise of Ibrāhīm ('Ādil Shāh). Published in <i>Ibid.</i> , p. 36, No. 680, pl. III.
303	Around the door-frame	....	....	....	Do.	States that this wonderful Tomb (<i>Rauḍa</i>) was constructed by Tāj Sulṭān at a cost of one (and a) half lakh and nine hundred <i>Hons</i> . The work was completed by Malik Ṣandal. Published in <i>Ibid.</i> , p. 35, No. 3324 (a), pl. II.
304	Do. Middle block, lower, right hand side	....	....	A.H. 1037 (and chronogram) = 1627-28 A.D.	Do.	Invokes blessings for Ibrāhīm ('Ādil Shāh). Text comprises the chronogram. Published in <i>Ibid.</i> , p. 36, No. 3323, pl. II.
305	Do. South east block, lower, left hand side.	....	....	A.H. 1043 (and chronogram) = 1633-34 A.D.	Do.	States that Paradise is the pure abode of Tāj Sulṭān. Text comprises the chronogram. Published in <i>Ibid.</i> , p. 37, No. 3321 (b), pl. II.
306	Do. On the second pillar from east.	....	....	....	Persian verse and Arabic prose, <u>Thulh</u>	Contains verses by the famous twelfth century poet Ḥakīm Sanā'i in praise of Allāh. In characters of about the 17th century. Partly noticed in <i>A.R.Ep.</i> , 1964-65, No. 315 of Appendix D. Cf. <i>Memoirs Arch. Sur. Ind.</i> , No. 49, p. 40, No. 3341.
307	Do. On the inner side of the door-frame, east side.	....	....	....	Arabic verse, <u>Naskh</u>	Contains verses expressing supplication to Allāh. Do. Published in <i>Ibid.</i> , p. 37, No. 679 (a).
308	On the triangular pediment, above the same door.	....	....	....	Arabic <u>Thulh</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 130). Do. Published in <i>Ibid.</i> , p. 37, No. 679(a).
309	Do. Outer border of the door-frame, north side.	....	....	A.H. 1036 (chronogram) = 1626-27 A.D.	Persian verse, <u>Naskh</u>	Eulogises the Tomb (<i>Rauḍa</i>) and records its construction by Tāj Sulṭān. Published in <i>Ibid.</i> , p. 36, No. 3329(b), pl. III.
310	Do. West side, on the left corner column.	....	....	....	Arabic, <u>Thulh</u> and <u>Thulh</u> in <u>Tughrā-i-Ma'kūs</u>	Contains religious text (<i>Qur'ān</i> , Chapter I and Third Creed). Written by Naqī'u'd-Dīn Naqī al-Ḥusainī. In characters of about the 17th century.
311	Do. Around the left window	....	....	....	Do.	Do. (<i>Qur'ān</i> , Chapters XXXIX, verse 53, I and CXII). Do.
312	Do. Two medallions above the same window.	....	....	....	Do.	Each reads : <i>Ya Ḥafīz</i> (O Preserver I). Repeated four times. Do.
313	Do. On the door-frame, same side.	....	....	....	Arabic, <u>Thulh</u> (<u>Tughrā</u>)	Invokes blessings and salutations on the Friend of Allāh (i.e., Prophet Ibrāhīm). Do.

314	Do. Two medallions above the door. ....	....	....	....	Arabic, <u>Thulh</u> in <u>Tughrā-i-Ma'kūs</u>	As in No. 312 above. Do.
315	Do. On the column to the left of the same door, bottom portion. ....	....	....	....	Arabic, <u>Thulh</u> in <u>Tughrā</u>	Invokes blessings and salutations. Do.
316	Do. On the right window-frame, same side. ....	....	....	....	Arabic, <u>Thulh</u> in <u>Tughrā-i-Ma'kūs</u>	Reads : Yā Nabī'u'llāh (Prophet of Allāh). Repeated twice. Do.
317	Do. Two Medallions above the same window. ....	....	....	....	Do.	As in No. 312 above. Do.
318	Do. On the right corner column, same side. ....	....	....	....	Arabic, <u>Thulh</u> and <u>Thulh</u> in <u>Tughrā-i-Ma'kūs</u>	Contains religious text (<i>Qur'ān</i> , Chapter I and Third Creed). Written by Naqī'u'd-Dīn Naqī al-Ḥusainī. Do.
319	Do. Headstone of a grave in the compound. ....	....	....	A.H. 1047 (and chronogram) = 1637-38 A.D.	Persian, <u>Thulh</u>	Records the death of Malik Sundar. Text comprises the chronogram. Published in <i>Memoirs Arch. Sur. Ind.</i> , p. 40, No. 3351, plate IV.
320	On the reverse of the same slab. DHARWAR DISTRICT HIREKERUR TALUK	....	....	....	Persian verse, <u>Naskh</u>	Invokes forgiveness of God for sins. In characters of about the 17th century. Published in <i>Ibid.</i> , p. 40. No. 3351, pl. IV.
321	<u>Rattihalli</u> .—Jāmi' Mosque. Slab above the central <i>mihrab</i> . MAHARASHTRA AURANGABAD DISTRICT AURANGABAD TAHSIL	....	....	....	Arabic, <u>Naskh</u>	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse 18). Written by <u>Ḥaṭṭāṭ</u> Ḥusainī. In characters of about the 16th century.
322	<u>Aurangābād</u> .—Mosque in <u>Shāh Bāzār</u> , near the Police Station. Slab above the main entrance. KOLABA DISTRICT SHRIWARDHAN TAHSIL	Mughal.	<u>Shāh 'Ālam II</u>	Regnal year 4, A.H. 1177, Rabi' II=1763 A.D., September 9	Persian prose, <u>Nasta'liq</u>	Records the construction of a well by Sultān, son of Hizibr <u>Khān</u> in <u>Khūjista-Bunyād Aurangābād</u> . Ends with an imprecation against its misappropriator. Inscribed by Ma'sūm.
323	<u>Bāgmandlā</u> .—Headstone of a grave near the steps of the Jāmi' Mosque. RATNAGIRI DISTRICT MADANGAD TAHSIL	....	....	A.H. 1262, <u>Dhul-Hijja</u> 4, Tuesday=1846 A.D., November 23	Persian, <u>Naskh</u>	Records the death of <u>Khadija Bibi</u> daughter of Sayyid Faiz 'Alī.
324	<u>Bānkōṭ</u> .—Headstone of a grave, below the fort. ....	....	....	A.H. 1275, <u>Muharram</u> 15, Tuesday night = 1858 A.D., August 25	Persian verse, <u>Nasta'liq</u>	States that Major <u>Subedār Bahādūr Shamsu'd-Dīn Dhanshe</u> died on the given date between the sunset and night prayers.
325	Head and foot-sides of a grave in front of a Tomb. ....	....	....	A.H. 1216=1801-02 A.D.	Persian, <u>Nasta'liq</u>	Execution indifferent. Records the death of <u>Muḥammad Ibrāhīm</u> , son of <u>Shāikh 'Abdu'l alī</u> Kar.
326	<u>Yeshvi</u> .—Jāmi' Mosque. Slab in the north well, outer face. ....	....	....	A.H. 930, <u>Rajab</u> 1=1524 A.D., May 5	Arabic, <u>Naskh</u>	States that the construction of the Jāmi mosque was completed on the given date.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MAHARASHTRA—concl'd. PUNE DISTRICT PUNE TALUK					
327	Pune.—Grave ear Sanwārṡāḍā palace. Headstone.	....	....	A.H. 622, Dhul-Hijja 12 = 1225 A.D., December	Urdū, Nasta'liq	Modern. Records the death of Ḥaḍrat Maqbūl Husain Ṣāhib Madani.
	UTTAR PRADESH DEHRADUN DISTRICT DEHRADUN TAHSIL					
328	Dehrādun.—Gurudwārā Rām Rāi. Slab Mughal in the wall of one of the Dālāns.	Mughal	Aurangzeb	Regnal year 31 (words), A.H. 1099 (words and chronogram), Dhul-Qa'da 6, V.S. 1744 (words), Bhādrapada 8, Sunday = 1688 A.D., August 23	Persian verse, Nasta'liq	Gives an account of the circumstances which led to the succession of Gurū Rām Rāi after Gurū Har-Rāi, the eighth Gurū, and foundation of the said Gurūdwārā and the various buildings therein. States that Dārā Shukūh subsequent upon his defeat at the hands of Aurangzeb gave out that he was going to Gurū Har Rāi the eighth in the line of the great gnostic Gurū Nānak Shāh, but ultimately fled towards Multān. The Gurū, summoned by the emperor to the royal court, excused himself due to infirmity but, in compliance with the royal wish that he should send the best one from among his sons and followers, sent Gurū Rām Rāi. The latter had a meeting with the emperor who, being greatly pleased with his answers to his questions, showed great favours to him. After some time Rām Rāi sought and obtained the emperor's permission to leave and returned to his Master after receiving robes. After the death of the Master, Rām Rāi once again went to Agra where the emperor assigned him lodgings on the bank of the tank (Tālāb) of I' tibār Khān. Here he stayed for twenty years. At the thought of impending death, he selected the village Kahrauda in a fertile and pleasant valley in the mountainous tract of Gad(rh)wāl as his last resting-place. Rāja Fateh Singh, the ruler of the place, granted this and four other villages to him. Two months before his death, the Gurū took another wife, Panjābū by name. The text at this stage refers to the setting up of a wooden pillar (minār). When the Gurū died on the given date, (his disciple ?) Nānak constructed one edifice at the place of his death, another at the place of bathing (his dead body ?) and also at his samādī (place of cremation or burial). A garden was also laid out. Also states that the site has become a place of pilgrimage for all and sundry. Name of the composer of the text unintelligible.
	ETAWA DISTRICT AURIYA TAHSIL					
329	Ajitmal.—Sarāi Ajitmal. Slab above the western gate.	Mughal	Shāh Jahān	Regnal year 14, A.H. 1051, Vikrama 1698=1641-42 A.D.	Persian, Nasta'liq Nāgarī	Bilingual. Records the date (probably of completion) of the Sarāi of Ajitmal Kāyat (i.e. Kāyasth). The Nāgarī version contains only the Vikrama Sarīvat.

HARDOI DISTRICT

BILGRAM TAHSIL

330	Bilgram .—Head stone of a grave on a high platform near the Bus Stand.	....	....	1) A. H. 614 (and chronogram) = 1217-18 A.D. 2) A.H. 645 (words), <u>Shā'bān</u> 14, Tuesday = 1247 A.D., December 14 3) A.H. 1151 = 1738-39 A.D.	Arabic, Naskh	States that the great warrior in the path of the great Lord, Sayyid Muhammad, who conquered Bilgram on the first date died on the second date and that his tomb was constructed by Sayyid Muhammad Muhsin, son of Sayyid Muhammad Sa'id on the third date.
331	Baghdād .—Tomb near the 'Idgāh. Slab fixed in the ground.	....	....	.....	Arabic, Nasta'liq,	Purport not clear. Records the names of Mīr Sayyid Muhyū'-d-Dīn Abi Šālīh Abū Mubārak Sa'id and his daughter (?) Bibi Fāṭima the second. In characters of about the 18th century.
332	Mallāwān .—Dargāh of Maḥdūm Shāh. Slab above the western entrance.	....	....	A. H. 1193 (and chronogram) = 1779-80 A.D.	Persian verse, Nasta'liq	Records the reconstruction of doorway of the tomb (<i>Kanḍa</i>) of Muhammad Pir (i.e. saint) by Muhammad Khalīl. Composed by Thāmin.
333	Loose slab (in two pieces) in the mosque of the same Dargāh.	....	....	A. H. 1149. (and chronogram) = 1736-37 A.D.	Do. . . .	Records the construction of a gate of the Dargāh of Mīr-i- <u>Chishtī</u> (i.e. the saint of the <u>chishtī</u> order).
334	Enclosure to the east of the same Dargāh. Slab (in two pieces) placed on a grave.	Mughal . . .	Akbar	A.H. 9xx, Muḥarram	Arabic and Persian, Naskh	Damaged. Records the construction of a mosque. Other details illegible.
335	Slab on a well in Maḥalla Mīrzāpūr	Do.	Do. . . . .	.....	Persian, Nasta'liq.	Damaged. Letters peeled off. Seems to record the construction of a well.
336	Sandī .—Mosque called Masjid-i-Fāṭima in Maḥalla Munshiganj. Slab above the main entrance.	....	....	A. H. 1154 (and chronogram) = 1741-42 A. D.	Persian verse, Nasta'liq	Records the construction of the mosque by Fāṭima. Text forms the chronogram.
337	Top of grave near the Dargāh of Zinda Pir.	....	....	A. H. 1159 (and chronogram) = 1746-47 A. D.	Do.	Records the death of the great Khān Hājī 'Alī Khān described as a generous person and <u>Shī'a</u> by Faith.
HARDOI TAHSIL						
338	Gopāma'ū .—Mosque called Masjid-i-Khairu'llāh Shāh, in Maḥalla Qannaujī. Slab above the main entrance.	....	....	A. H. 1153 (and 2 chronograms) = 1740-41 A.D.	Arabic and Persian, Nasta'liq	Contains two chronogrammatic phrases recording the construction of the mosque.
339	Mosque in Maḥalla Sayyid-wārā. Slab above the main entrance.	....	....	A. H. 1104 (and chronogram ?) = 1692-93 A.D.	Persian verse, Nasta'liq	States that this kamāl (lit. perfect) mosque was completed by Aḥmad.
340	Mosque in Maḥalla Chaukanthā. Slab above the central <i>mīhrāb</i>.	....	....	A. H. 1188 (and chronogram) = 1774-75 A.D.	Arabic, Naskh	Records the construction of the mosque.
341	Jāmi' Mosque. Slab on the facade.	A. H. 978 (words) = 1570-71 A. D.	Arabic, <u>Thulth</u> & Nasta'liq	Contains religious text (<i>Qur'ān</i> , Chapter IX, verse 18).

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1974-75—contd.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—concl'd.					
	LUCKNOW DISTRICT					
	LUCKNOW TAHSIL					
342	Lucknow.—Provincial Museum, Khusrāu Bāgh. Loose Slab.	Mughal	Akbar	A. H. 985, Muḥarram 10, Friday=1577 A. D., March 30	Persian, Naskh	Badly damaged. Seems to refer to the construction of a well. Cf. <i>A. R. Ep.</i> , 1952-53, No. C 143 and <i>Ep. Ind. Mos.</i> , 1937-38, p. 40, pl. XIII a.
	MALIHABAD TAHSIL					
343	Kasmanḍī Kalān.—Mosque in Maḥalla Qāḍiyānā. Slab on the facade.	....	....	A. H. 1269 (and chronogram)=1852-53 A. D.	Persian verse, Nasta'liq	Records the construction of a mosque by <u>Shāikh</u> Ḥāfiẓ Ali. Composed by Suhail.
344	Tomb near Amīr Bāgh. Slab above the eastern doorway.	....	..	A. H. 1246 (and 2 chronograms)=1830-31 A. D.	Do. . .	States that 'Abdullāh died at the age of eleven. Composed by his father Ja'far.
	WEST BENGAL					
	HOOGHLY DISTRICT					
	CHINSURAH TAHSIL					
345	Adi Saptagram.—Tomb of Shāh Fakhru'd-Dīn. Slab in the north side of the platform.	....	..	A. H. 928 (words), Dhū'l-Hijja 2 (?) = 1522 A. D., October 23	Arabic, Naskh	Badly damaged. Seems to record the construction of the tomb (<i>Rauḍa</i>) of Fakhru'd-Dunyā wa'd-Dīn who is spoken of as the friend of the learned and the holy, the asylum of the accomplished and the great, the shelter of the needy and the supplicants, a descendant of the prophet etc.
346	Slab in the north-west corner of the same platform.	....	....	....	Do. .	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter II, part of verses 255—57). Part of No. 347 below. In the same hand as No. 347 below.
347	Headstone of a grave, same place.	....	....	A. H. 936 (words), Dhū'l-Qa'da 17 (?) = 1530 A. D., July 13	Do	Do.
	HOOGHLY TAHSIL					
348	Hooghly.—Office of the Secretary of the Imām Bārā committee. Loose Slabs. No. 1 : Findspot unknown.	....	....	A. H. 1266 (and words & chronogram), Rab'ī I 11 = 1850 A. D., January 25	Persian verse, Nasta'liq	Records the death of Mīhrū'n-Nisā, daughter of 'Abdu'l-Ghan.
349	No. 2. Do.	....	....	A. H. 1200, Ramādān 16, Friday = 1786 A. D., July 12	Persian, Nasta'liq	Records the death of Mīrzā Muḥammad Ja'far.

350	Tomb of Mir Muhsin. Headstone of graves. No. 1.	...	...	A. H. 1176 (and chronogram)= 1762-63 A. D.	Persian verse, Nasta'liq	Records the demise of Mirzā Šaiḥ.
351	No. 2.	...	...	A. H. 1181 (and chronogram)= 1767-68 A. D.	Do. . . .	Records the death of Sayyid Muḥammad Khān.
SADAR TAHSIL						
352	Tribeni.—Tomb of Zafar Khān Ghāzi. Two slabs in the northern side of the platform.	Sultāns of Bengal	Firūz Shāh, Shamsu'd-Din	A. H. 713 (words), Muharram 1=1313 A. D., April 28	Arabic, Thulḥ	Records the construction of a <i>madrasa</i> (college) called Dāru'l Khairāt by Shihābu'l-Haqq wa'd-Din Khān Jahān Zafar Khān. Published in <i>Ep. Ind. Mos.</i> , 1917-18, p. 34, pl. XII a.
353	Mosque attached to the same Tomb. Slab to the right of the central <i>mīhrāb</i>.	...	...	...	Arabic and Persian, Naskh	Records the construction of a Jāmi' mosque by lord of sword and pen Ulugh Majlisu'l-Majālis Majlis Ikhtiyār, (namely) Ruknu'd-Din Ruku Khān son of 'Alau'd-Din a's-Sirḥāi (i.e. of Sirhat=Sylhet), the chief of the army (<i>sarlakkar</i>), minister (<i>vazīr</i>) of the famous city of Husainābād Buzurg and territory (<i>arṣa</i>) of Sājā-Sankhbād and chief of the army (<i>sarlakkar</i>), of the out-post (<i>thāna</i>) Lāobalā and city of Hādigar(h). In characters of about the 16th century. Cf. <i>Ibid.</i> , 1915-16, p. 12, pl. IV a.
354	Slab above the southern niche, same mosque.	...	...	...	Arabic, Naskh	Contains religious text (Tradition of the Holy prophet on the merits of Knowledge). Published in <i>Ibid.</i> , 1917-18, p. 14, pl. II.
355	Slab in the west wall, to the left of the southern <i>mīhrāb</i> , same place.	Sultāns of Bengal	Husain Shāh, 'Alau'd-Din	A. H. 912 (words)= 1506-07 A. D.	Arabic and Persian Naskh	Damaged. Records the construction of a bridge by Khān-i-A'zam and Khāqān-i-Mul'azzam Ulugh Khānjirū, <i>Masnad</i> , minister (<i>vazīr</i>) and chief of the army (<i>sarlakkar</i>) of the noted city of Husainābād and territory (<i>arṣa</i>) of Sājā-Sankhbād and chief of the army and minister of the outpost (<i>thāna</i>) Lāobalā and the town of Hādigar(h). Cf. <i>Ibid.</i> , 1915-16, p. 13, pl. IV b.
356	Slab above the southern niche, to the right and left posts, same mosque.	Do. . . .	Kaikā'ūs, Ruknu'd-Din	A. H. 698 (chronogram)= 1298-99 A. D.	Arabic verse, Naskh	Damaged. Records the establishment of a school by Zafar Khān—the generous, the conqueror of many cities of India, the vanquisher of many infidels, the respecter of the religion and religious leaders, at the instance of Qāḍi'a'n-Naṣir Muḥammad. Published in <i>Ibid.</i> , 1917-18, p. 14, pl. II.
MALDA DISTRICT						
MALDA TAHSIL						
357	Bartali.—Jāmi 'Mosque. Slab above the central <i>mīhrāb</i>.	...	...	A. H. 1260 (and chronogram)= 1844-45 A. D.	Persian verse, Nasta'liq	Records the construction of a mosque by Shaikh Qāsim.
358	Ganri.—Tāntipāra Mosque. On a grave in the compound.	...	...	...	Arabic, Naskh in Tughra-i-Makūs	Contains religious text (<i>Qur'ān</i> , Chapters LXXXIX, verse 29-30, III, verse 7-8, II, verse 190, XXX VIIc verse 180-82). In characters of about the 16 century.
359	Slab on the bridge of a small Nālā on the road to Kotwālī Gate.	Sultāns of Bengal	Mahmūd Shāh, Nāsiru'd-Din Abu'l Muẓaffar	A. H. 862 (words), Šafar 5=1457 A.D., December 23	Arabic, Naskh	States that the bridge was constructed on the given date. Published in <i>Insc. Beng.</i> , IV, p. 59.
360	Malda.—Phundan's Mosque in Mahalla Mir Chak. Slab in the wall of the Dālān.	Mughal	Shāh 'Ālam . . .	A. H. 1208 (and chronogram)= 1793-94 A. D.	Persian verse, Nasta'liq	Records the construction of the mosque of Phundan. Published in <i>Memoirs Gour & Pandua</i> , p. 160.

S. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	WEST BENGAL—cont'd.					
	MALDA DISTRICT—concl'd.					
	MALDA TAHSIL—concl'd.					
	MULDĀ—concl'd.					
361	Hazrat Pānquā-Ādina Mosque. Slab above the central <i>mīhrāb</i>.	....	....	.....	Arabic, <i>Thulth</i>	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter XXII, part of verse 77). In characters of about the 14th century.
	MURSHIDABAD DISTRICT					
	SADAR SUB-DIVISION					
362	<i>Chānakhālī</i> .—Tomb of Masnad Auliyā. Slab in the east wall, to the left of the entrance.	Sultāns of Bengal	Firūz Shāh, Saifu'd-Dīn Abu'-Muẓaffar	A.H. 896 (words), Muḥarram 2=1490 A.D., November 15	Do.	States that this mosque was built by the great and respected Majlis Būrbak. Cf. <i>Insc. Beng.</i> , IV, pp. 140-41.
363	Do. Slab in the south wall . . .	....	....	A.H. 1158, Rabī'ī 7=1745 A.D., March 29	Persian Nasta'liq	States that this is the grave of Sultān Muḥammad, son of Fath Muḥammad son of Ilāhdād Multānī who died on the given date.
364	Mosque to the north-east of the same Tomb. Slab on the facade.	....	....	A.H. 1239 (and chronogram) = 1823-24 A.D.	Do.	Records the construction of the mosque by <i>Khālīqu'llāh</i> .
365	Mosque to the west of the same Tomb. Slab on the facade.	....	....	A.H. 1177 (and chronogram)=1763-64 A.D.	Do.	Records the construction of a mosque by Mīna (or Mainā) wife of Mahdi in collaboration with her son Abādi (?)
366	<i>Murshidābād</i> .—Mosque in Qadam Sharif enclosure. Slab on the facade.	....	....	A.H. 1194 (and chronogram)=1780 A.D.	Do.	Records the construction of a mosque by I'tibār Khān.
367	Dāiān in the same place. Slab in the south wall.	....	....	A.H. 1203 (and chronogram) = 1788-89 A.D.	Do.	Records the construction of a building to house the foot-print of the Holy Prophet, by I'tibār Khān under the supervision of Mir Diāwar 'Alī.
368	<i>Hujra</i> (Room) in the same place. Slab in the south wall.	Sultāns of Bengal	Nuṣrat Shāh, Nāṣiru'd-Dīn Abu'l- Muẓaffar	A.H. 936 (words) = 1529-38 A.D.	Arabic, <i>Thulth</i>	Records the construction of the gate by the king. Published <i>Insc. Beng.</i> , vol. IV, p. 228
369	Below the above, right slab . . .	....	....	....	Do.	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter IX, verse 129, Ch. III, verse 133 and 7, Ch. XII, verse 101 and Ch. II, verse 255). In characters of about the 16th century.
370	Left slab . . .	....	....	....	Do.	Fragmentary. Part of No. 369 above. Contains religious text <i>Qur'ān</i> , Chapter II, verse 255, Ch. CIX, verse CXII- IV, Ch. LXVII, verse 1). Do.
371	Slab at the bottom, same place.	....	....	....	Do.	Do, (Prayers for forgiveness, etc.). Do,

372	Same place, left side, top slab.	....	....	....	Do. . . .	Do. (<i>Qur'ān</i> , Chapter LXI, verse 13, Ch. XIII, verse 13).	Do.
373	Lower Slab.	....	....	....	Do. . . .	Fragmentary. Do. (<i>Qur'ān</i> , Chapter LXVII, Verse 23, Ch. LXVII, parts of verses 14-15, 18, 19, 20).	Do.
374	Near the above.	....	....	....	Do. . . .	Do. (<i>Qur'ān</i> , Chapter LXVII, verses 28, part only, 29, 30, Ch. III, verse 153, Ch. XII, part of verse 101, Ch. II, verses 127, 201). In the same hand as and part, but not in continuation of, No. 370 above.	
375	Small enclosure to the western side of the Qadam Sharif enclosure. Headstone of a grave.	....	....	A.H. 1207, Rabi' 6, Tuesday = 1792 A.D., October 22	Persian, Nasta'liq	Records the death of Hakim Muhammad 'Askari al-Husaini a native of Akbarabad, who was adept in all current sciences and was particularly unrivalled in the science of medicine.	
376	Imambāra of 'Ambar 'Ali Khān, near the gate of the Fort. Slab above the main gate.	....	....	1) A.H. 1219 (words) = 1804-05 A.D. 2) A.H. 1271 (chronogram) = 1854-55 A.D.	Persian verse, Nasta'liq	States that this <i>Husainiya</i> (i.e. Imambāra) which was built by 'Ambar 'Ali Khān on the first date was provided by a (new) roof by Dārāb 'Ali Khān on the second date. Composed by Safr.	
377	Miyān Hilāl ki-Marjīd, in Mahalla Qutbūr. Slab in the facade.	....	....	A.H. 1216 (and chronogram) = 1801-02 A.D.	Do. . . .	Records the construction of a mosque by Miyān Hilāl, an extremely generous person. Composed by Munghī I 'Jāz (?).	
378	Headstone of a grave near the steps of the same mosque.	....	....	1802 A.D.	Persian, Nasta'liq; English, Roman	Bilingual. Records the death of Miyān Muhammad Hilāl, Keeper of the Jewel (<i>Dārūgha-i-Jawāhir Khāna</i>) of the Nawwāb Nāzim's palace (<i>Nizāmāt-i-'Alīya</i>). The Roman version reads: IN MEMORY OF DAROGA MIYA MAHAMMOD HAWLALA DAROGA OF NIZAMUT JAHAWR KHANA DIED IN 1802.	
379	Enclosed graveyard to the east of Motijhil Mosque. Slab above the eastern gate.	....	....	....	Arabic, Thulth	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter XLVIII verse 1, Ch. XIII, verse 13). In characters of about the 15th century.	
380	Khush Bāgh. Headsides of graves inside the Tomb No. 1.	....	....	A.D. 1756	Persian, Nasta'liq	Modern. Mentions the date of the death of Nawwāb 'Ali Wardi Khān Bahādur Mahābat Jang.	
381	No. 2.	....	....	A.D. 1757	Do. . . .	Do. Mentions the date of the death of Nawwāb Sirāju'd-Daula Khān Bahādur Haibat Jang.	
382	Graves in the compound. No. 1.	Mughal	Shāh 'Ālam II	Regnal year 24, A.H. 1196 = 1781 A.D.	Arabic, Naskh	Contains religious text (Prayers for the deceased, <i>Qur'ān</i> , Chapter II, verses 255-56).	
383	No. 2.	....	....	A.H. 1202 (and chronogram) = 1787-88 A.D.	Arabic prose and Persian verse, Nasta'liq	Records the death of 'Umdatul-Mulk Ashrafud-Daula.	
SAGAR DIGI TAHSIL							
384	Kheraul.—Jāmi Mosque. Slab in the facade, upper one.	Sultāns of Bengal	Husain Shāh, 'Alau'd-Dīn Abu'l Muza'far	A.H. 900 (words) = 1494-95 A.D.	Arabic, Thulth	States that this mosque was built by Khān-i-Muazzam Rif'at Khān. Gives the name of the king's father Sayyid Ashraf al-Hussaini also. Published <i>Insc. Beng.</i> , Vol. IV, p. 152.	
385	Lower one.	....	....	Do. . . .	Arabic, Naskh in Tughra	Assigns the construction of the mosque to Rif'at Khān. Published in <i>Ibid.</i> , pp. 152-53.	

E—LIST OF PHOTOGRAPHS 1974-75

Serial No.	Locality	Description	Size of Negative
6236	Melkôte, Pandavapura Taluk, Mandya District, Karnataka	Copper-plate grant of Mysore chief Krishnarāja Oḍeyar I (Plate i) (<i>Mys. Arch. Rep.</i> , 1947-56, pp. 127 ff; plate No. LXXXIV).	Quarte
6237	Do.	Do. (Plate ii a) (Ibid., Plate No. LXXXV)	Do.
6238	Do.	Do. (Plate ii b) (Ibid., Plate No. LXXXVI)	Do.
6239	Do.	Do. (Plate iii b) (Ibid., Plate No. LXXXVIII)	Do.
6240	Do.	Do. (Plate iv a) (Ibid., Plate No. LXXXIX)	Do.
6241	Do.	Do. (Plate iv b) (Ibid., Plate No. LXXX)	Do.
6242	Do.	Do. (seal) (Ibid., Plate No. LXXXI)	Do.
6243	Udiyāvāra, Udipi Taluk, South Kanara District, Karnataka.	Inscription of Ālupa Chitravāhana (II) and Ranasāgara (<i>A.R. Ep.</i> , 1901, No. B 94; <i>Ep. Ind.</i> , Vol. IX, p. 17).	Do.
6244	Do.	Inscription of Ālupa Ranasāgara and Śvētavāhana (<i>A.R. Ep.</i> , 1901, Nos. B 108 and 109; <i>Ep. Ind.</i> , Vol. IX, p. 19).	Do.
6245	Do.	Inscription of Ālupa Prithivīsāgara (<i>A.R. Ep.</i> , 1901, Nos. 101, 102 and 103; <i>Ep. Ind.</i> , Vol. IX, p. 19).	Do.
6246	Do.	Inscription of Ālupa Vijayāditya Māramma (<i>A.R. Ep.</i> , 1901, No. 98; <i>Ep. Ind.</i> , Vol. IX, p. 22).	Do.
6247	Gaya, Gaya District, Bihar	Inscription of Krishnadēvarāya, Śaka 1444 (<i>A.R. Ep.</i> , 1957-58, No. B 124; <i>Ep. Ind.</i> , Vol. XXXIII, Plate facing p. 112).	Do.
6248	Halebīd, Hassan District, Karnataka.	Inscription of Hoysaḷa Viṣṇuvardhana (<i>Mys. Arch. Rep.</i> , 1937, p. 176, Plate No. XXIV).	Do.
6249	Wāni, Dindori Taluk, Nasik District, Maharashtra.	Copper-plate grant of Rāshtrakūṭa Prabhūtavarsha, Śaka 730 (Plate i) (<i>Ind. Ant.</i> , Vol. XI, Plate facing p. 158).	Do.
6250	Do.	Do. (plate ii a) (Ibid., plate facing p. 159)	Do.
6251	Do.	Do. (plate ii b) (Ibid., plate facing p. 160)	Do.
6252	Do.	Do. (plate iii and seal) (Ibid., plate facing p. 161)	Do.
6253	Heggadēvanakōṭe, Mysore District (from the Director of Archaeology, Karnataka State, Mysore).	Seal of Chīlukya Narasimha	Do.
6254	Do.	Ring	Do.
6255	Do.	Seal of Sōmēśvara II	Do.
6256	Do.	Ring	Do.
6257	Hosūr, Gadag Taluk, Dharwar District, Karnataka.	Inscription of Sōmēśvara IV and Vīra Ballāla II (<i>A.R. Ep.</i> , 1926-27, B.K., Nos. 112-13; <i>SI.</i> , Vol. XV, Nos. 69 and 207).	Do.
6258	Sōgal, Parasgad Taluk, Belgaum District, Karnataka.	Inscription of the reign of Taila II, Śaka 902 (<i>A.R. Ep.</i> , 1940-41, No. E 78; <i>Ep. Ind.</i> , Vol. XVI, plate facing p. 4)	Do.
6259	Do.	Do. (Ibid., plate facing p. 5)	Do.
6260	Munḍolji, North Kanara District, Karnataka.	Inscription of Dēvarāya II, Śaka 1368 (<i>Karnataka Inscriptions</i> , Vol. I, No. 58, plate facing p. 140).	Do.
6261	Śravaṇabēlagoḷa, Hassan District, Karnataka.	Inscription of Hoysaḷa Viṣṇuvardhana, Śaka 1043.	Do.

E—LIST OF PHOTOGRAPHS—*contd.*

Serial No.	Locality	Description	Size of Negative
6262	Sannathi, Gulbarga District, Karnataka.	<i>A.R. Ep.</i> , 1969-70, No. B 78.	Quarter
6263	Heggadadevanakote, Mysore District, Karnataka.	Seal of Chālukya Narasimha	Do.
6264	Mathura, Mathura District, Uttar Pradesh.	Brāhmī inscription of Kanishka's reign, year 4 (<i>A.R. Ep.</i> 1957-58, No. B. 591 ; <i>Ep. Ind.</i> , Vol. XXXIV, plate facing p. 9).	Do.
6265	Haldipur, Honavar Taluk, North Kanara District, Karnataka.	Copper-plate grant of Pallava chief Gōpālādēva (Plate i) <i>A.R. Ep.</i> , 1956-57, No. A. 72 ; <i>Ep. Ind.</i> , Vol. XXI, (plate facing p. 178)	Do.
6266	Do.	Do. (plate ii a) (<i>Ibid.</i>)	Do.
6267	Do.	Do. (plate ii b) (<i>Ibid.</i>)	Do.
6268	Do.	Do. (plate iii) (<i>Ibid.</i>) plate facing P. 179)	Do.
6269	Do.	Do. (seal) (<i>Ibid.</i>)	Do.
6270	Shiggaon, Shiggaon Taluk, Dharwar District, Karnataka.	Copper-plate grant of Chalukya Vijayāditya, Śaka 630 (Plate i) (<i>A.R. Ep.</i> , 1945-46, No. A. 49 ; <i>Ep. Ind.</i> , Vol. XXXII, plate facing p. 320)	Do.
6271	Do.	Do. (plate ii a) (<i>Ep. Ind.</i> , Vol. XXXII, plate facing p. 320)	Do.
6272	Do.	Do. (plate ii b) (<i>Ibid.</i>)	Do.
6273	Do.	Do. (plate iii a) (<i>Ibid.</i> , plate facing p. 321)	Do.
6274	Do.	Do. (plate iii b) (<i>Ibid.</i>)	Do.
6275	Do.	Do. (plate iv) (<i>Ibid.</i>)	Do.
6276	Methi, West Khandesh District, Maharashtra.	Inscription of Yādava Krishna, Śaka 1176 (Left half) (<i>A.R. Ep.</i> , 1949-50, No. 137 ; <i>Ep. Ind.</i> , Vol. XXVIII, plate facing p. 319).	Do.
6277	Do.	Do. (Right half) (<i>Ibid.</i>)	Do.
6278	Heggadadevanakote, Mysore District, (from the Director of Archaeology, Karnataka State).	Seal of Chālukya Narasimha	Do.
6279	Do.	Ring	Do.
6280	Udiyavara, Udipi Taluk, South Kanara District, Karnataka.	Inscription of Ālupa Vijayāditya (<i>A.R. Ep.</i> , 1901, No. B 97 ; <i>Ep. Ind.</i> , Vol. IX, p. 22, Plate VII).	Do.
6281	Chikkaṅgi, Hangal Taluk, Dharwar District, Karnataka.	Hero-stone inscription of the time of W. Chālukya Tailapa, Śaka 903 (<i>A.R. Ep.</i> , 1950-51, No. B 52, plate facing p. 15).	Do.
6282	Neralige, Arasikere Taluk, Hassan District, Karnataka.	Viragal inscription of Mārasiṅga Gaṅga (<i>Ep. Carn.</i> , Vol. XV, pp. 38 ff. ; plate I, No. 2).	Do.
6283	Belūr, Belur Taluk, Hassan District, Karnataka.	Viragal inscription of the time of Hoysaḷa Vīra Ballāḷa (<i>Mys. Arch. Rep.</i> , 1931, p. 100, plate No. XXII).	Do.
6284	Curzon Museum, Mathura, Uttar Pradesh.	Inscription of Kanishka's reign, year 23 (<i>A.R. ASI.</i> , for 1920-21, p. 35 ; <i>Ep. Ind.</i> , Vol. XXVIII, plate facing p. 44).	Do.

E—LIST OF PHOTOGRAPHS—*contd.*

Serial No.	Locality	Description	Size of Negative
6285	Nilgunda, Harpanahalli Taluk, Bellary District, Karnataka	Copper-plate grant of Vikramāditya VI, 1087 and 1123 A. D. (plate i) (<i>A.R.Ep.</i> , 1912-13, No. A 8 ; <i>Ep., Ind.</i> , Vol. XII, plate facing p. 152.)	Quarter
6286	Do.	Do. (plate ii a) (<i>Ep. Ind.</i> , Vol. XII, plate facing p. 152)	Do.
6287	Do.	Do. (plate ii b) (<i>Ibid.</i> , plate facing p. 153)	Do.
6288	Do.	Do. (plate iii) (<i>Ibid.</i> ,)	Do.
6289	Bēdikihāl, Chikkodi Taluk, Belgaum District, Karnataka	Copper-plate grant of Western Chālukya Irivabedaṅga Satyaśraya, Śaka 931, (Plate i) <i>A.R.Ep.</i> , 1962-63, No. 50; <i>Karnataka Inscriptions</i> , Vol. IV, pp. 124 ff; plate facing p. 124)	Do.
6290	Do.	Do. (plate ii a) ; <i>Karnataka Inscriptions</i> , Vol. IV, plate facing p. 124).	Do.
6291	Do.	Do. (plate ii b); <i>Ibid.</i> , plate facing p. 126)	Do.
6292	Do.	Do. (plate iii) (<i>Ibid.</i> ,)	Do.
6293	Do.	Do. seal (<i>Ibid.</i> , plate VIII B)	Do.
6294	Śāḍi, Ron Taluk, Dharwar District, Karnataka	Inscription of Western Chālukya Sōmēśvara I, Śaka 973 (<i>A.R.Ep.</i> , 1926-27, No. F. 231 ; <i>Ep. Ind.</i> , Vol. XV, plate facing p. 79)	Do.
6295	Nagai	Inscription of Western Chālukya Sōmēśvara I, Śaka 980 (<i>A.R.Ep.</i> , 1902, No. B 98 ; <i>Hyd. Arch. Series</i> , No. 8, pp. 5 ff. ; Plate III).	Do.
6296	Do.	Do. <i>Hyd. Arch. Series</i> , No. 8, pp. 5 ff., Plate II)	Do.
6297	Sālōṭgi, Bijapur, District, Karnataka	Pillar Inscription of Rāshtrakūṭa Kṛishṇa III, Śaka 867 (<i>Ep. Ind.</i> , Vol. IV, plate facing p. 62)	Do.
6298	Do.	Do. (<i>Ibid.</i> ,)	Do.
6299	Do.	Do. (<i>Ibid.</i> , plate facing p. 63)	Do.
6300	Do.	Inscriptions engraved on the same pillar as above (<i>Ibid.</i> ,)	Do.
6301	..	Coin of Chhittarāja of Śilāhāra Dynasty. (<i>JRAS.</i> , (1900); plate facing page 97, coin No. 18, Text on p. 118)	Do.
6302	Gudnāpur, Sirsi Taluk, North Kanara District, Karnataka	Inscription of Kadamba Ravivarman, First side (same as Neg. No. 5873 of 1970-71).	Do.
6303	Śraṇabelagoḷa, Hassan District, Karnataka	Epitaph of Nandisēna (<i>Ep. Carn.</i> , Vol. II, No. 88, Plate No. LXVII).	Do.
6304	Kanheri, Thana District, Maharashtra	Cave Inscription of Pullaśakti, Śaka 799. (<i>A.R. Ep.</i> , 1949-50, No. B17).	Do.
6305	Do.	Cave Inscription of Pullaśakti, Śaka 765 (<i>A.R. Ep.</i> , 1949-50, No. B 172).	Do.
6306	Do.	Cave Inscription of Pullaśakti, Śaka 775. (Right half) (<i>A.R. Ep.</i> , 1949-50, B 168).	Do.
6307	Sangsi, Kolhapur District, Maharashtra	Memorial Inscription of about 500 A.D. (<i>A.R. Ep.</i> , 1949-50, B269 ; <i>Ep. Ind.</i> , Vol. XXVIII, pp. 132 ff).	Do.
6308	Andhavaram, Narasannapeta Taluk, Srikakulam District, Andhra Pradesh	Pot containing 4 copper plates from Andhavaram (<i>Ancient India</i> , No. 9, Plate CVI, Nos. 1 and 2)	Do.
6309	Do.	One of the above sets with ring and seal (<i>Ibid.</i> , No. 3)	Do.
6310	Hoshangābad, Madhya Pradesh	Pre-historic Paintings (<i>ASI.</i> , No. 24 ; Plate XVIII)	Do.
6311	Akōṭa,	Image of Jivantasvāmi (<i>Akōṭa Bronzes</i> , plate 9 a)	Do.
6312	Do.	Do. (<i>Ibid.</i> , plate 9 b)	Do.
6313	Old Kandahar, Afghanistan	Buddha's Bowl (<i>ASI Report</i> , No. XVI (1880-81); Plate III.)	Do.

E—LIST OF PHOTOGRAPHS—concl'd.

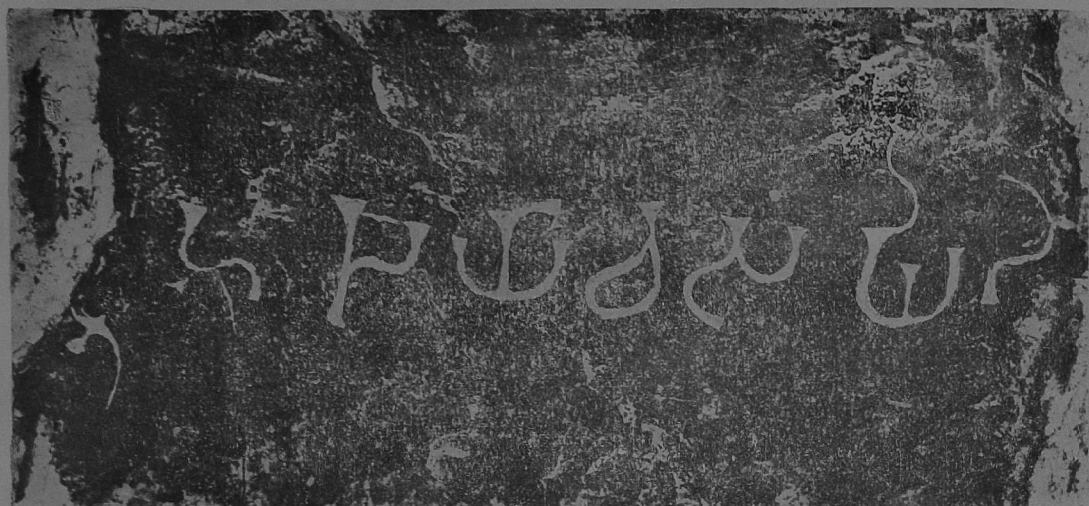
Serial No.	Locality	Description	Size of Negative
6114	Allahabad Museum (Findspot : Bharhut Stūpa)	Scene of Udayana-Vāsavadatta's flight (JUPHS Vol. XVIII, plate II facing p. 97)	Quarter
6315	British Museum, London.	Rapson, (<i>Indian Coins</i> , Plate I, Appendix	Do.
6316	Do.	(Ibid., plate II) Appendix	Do.
6317	Do.	(Ibid., plate III) Appendix	Do.
6318	Do.	(Ibid., plate IV) Appendix	Do.
6319	Do.	(Ibid., plate V) Appendix	Do.
6320	Kasia, Gorakhpur District, Uttar Pradesh	(Copper-plate bearing <i>Nidāna sūtra Patichcha-samuppāda</i> found in the <i>Nirvāna Chaitiya</i> (ASI, A.R., 1910-11, plate facing p. 76)	Do.
6321	1) Mehrauli, Delhi 2) Mahākūṭa, Karnataka	1) Iron Pillar of Chandra at Mehrauli 2) Stone Pillar of Maṅgalēśa at Mahākūṭa (<i>Ancient India</i> , No. 9 plate CLX, Nos. 3-4)	Do. Do.
6322	Kanheri, Thana District, Maharashtra	Cave inscription of Pūṣaśakti Śaka 775 (Left half) (A.R. Ep., 1949-50, No. B 168)	Do.
6323	Jagatgām, Uttar Pradesh	Inscribed brick (<i>Ancient India</i> , No. 9, plate LIX, No. B)	Do.
6324	Do.	Do. (Ibid., Plate LIX, No. C)	Do.
6325	....	Document on leather at the Niya site (<i>Kharōshthi Inscriptions</i> , Part I, Plate V, No. 329)	Do.
6326	....	Inscription engraved on a tablet, obverse and reverse Ibid., No. 345.	Do.
6327	Shiggaon, Dharwar District, Karnataka	Copper-plate grant of Chalukya Vijayāditya (plate V) (A.R. Ep., 1945-46, No. A. 49 ; Ep. Ind., Vol. XXXII plate facing p. 326)	Do.
6328	Kālsi, Uttar Pradesh	Rock Edict of Aśoka (east face) C II., Vol. I, plate facing p. 44).	Do.
6329	Girnār, Gujarat	Do. (Fourteenth Rock Edict). (Ibid., plate facing p. 26)	Do.
6330	Central Asia	Fragment of Prajñā Pāramitā, Manuscripts (MASI, 1931 plate I, figs. 1 and 3)	Do.
6331	Do.	Do. (Ibid., plate IV, figs. 2 and 4)	Do.
6332	Kumrāhār, Patna	Part of a monastic building of the <i>Suṅga</i> period (<i>Ancient India</i> , No. 9, plate LXV)	Do.
6333	Paṭladakal, Badami Taluk, Bijapur District, Karnataka	Part of the pillar inscription of Kīrtivarmān II (Ep. Ind., Vol. III, plate facing p. 336)	Do.
6334	....	(1) Ship type coin of Śrīyaṣṇa Śātakarṇi, (2) Coin of Rudrasēna III, (3) Nāga Coin from Hyderabad (4) A Gupta motto-seal (JNSI., Vol. XXIV, plate X)	Do.
6335	....	Manuscript found in the Ming-oi-Oizil (<i>The Bower Manuscript</i> , plate facing p. XVII, fig. 7)	Do.

ELlichPUR COPPER PLATE CHARTER OF ĀDITYARĀJA (No. A 10)



SCALE : Three-fourth

GUNTUPALLE BRĀHMĪ INSCRIPTION (No. B 10)



SCALE : One-half

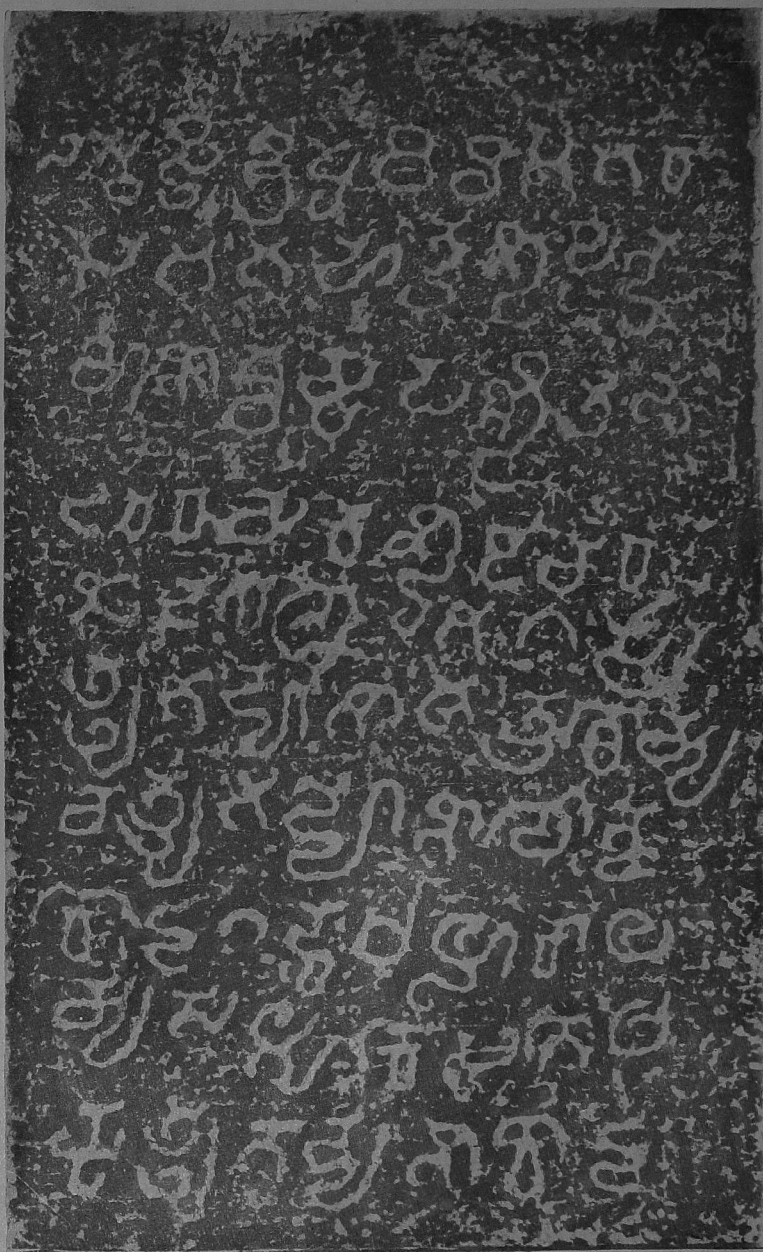
BRĀHMĪ INSCRIPTION FOUND IN A PLAQUE
IN A CAVE IN GUNTUPALLE (No. B 13)



From photograph

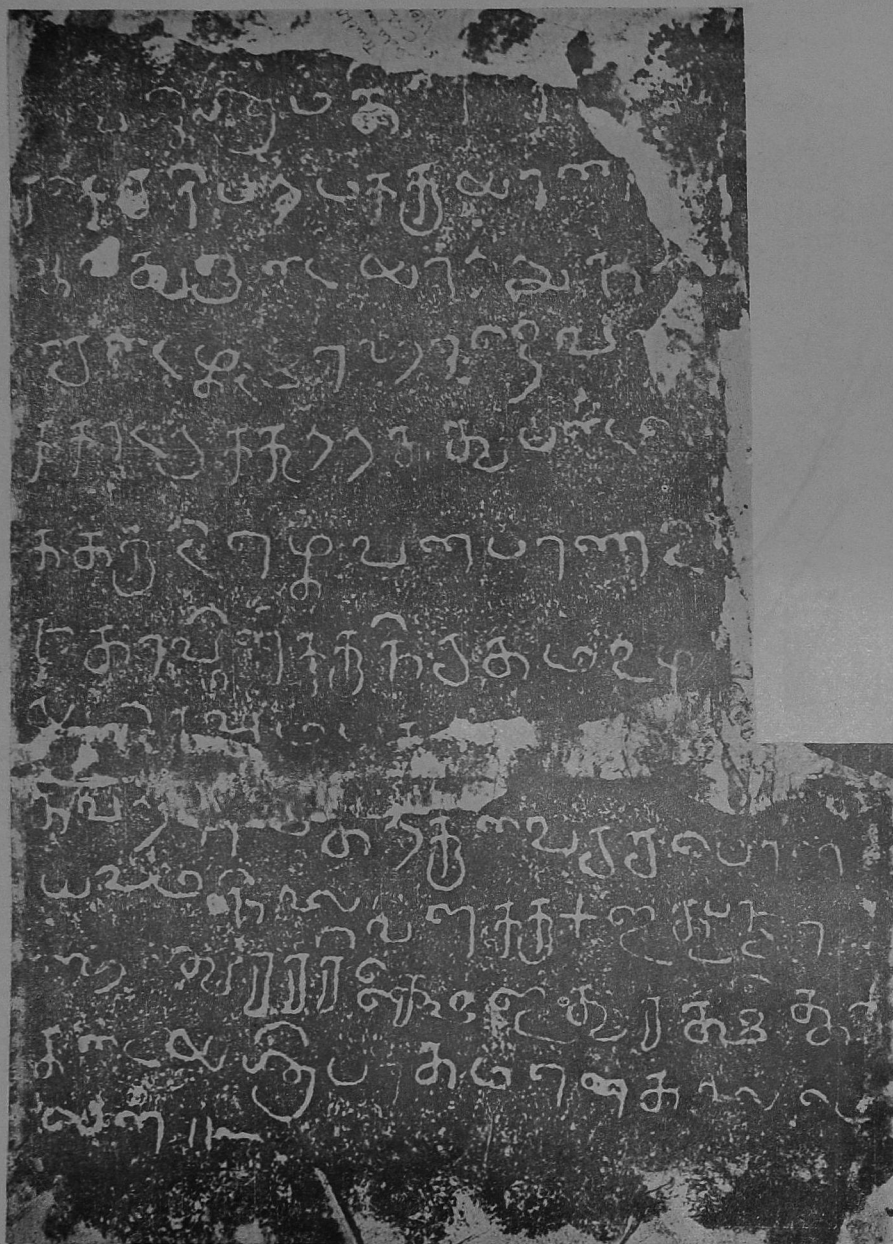


ĀVANI INSCRIPTION OF GAṅGA PRITHIVĪ GAṅGARASA (No. B 23)

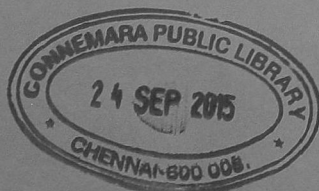


SCALE : One-third

TIRUCHCHENAMPUNDI INSCRIPTION OF PARĀNTAKA I (No. B 134)



SCALE : One-half

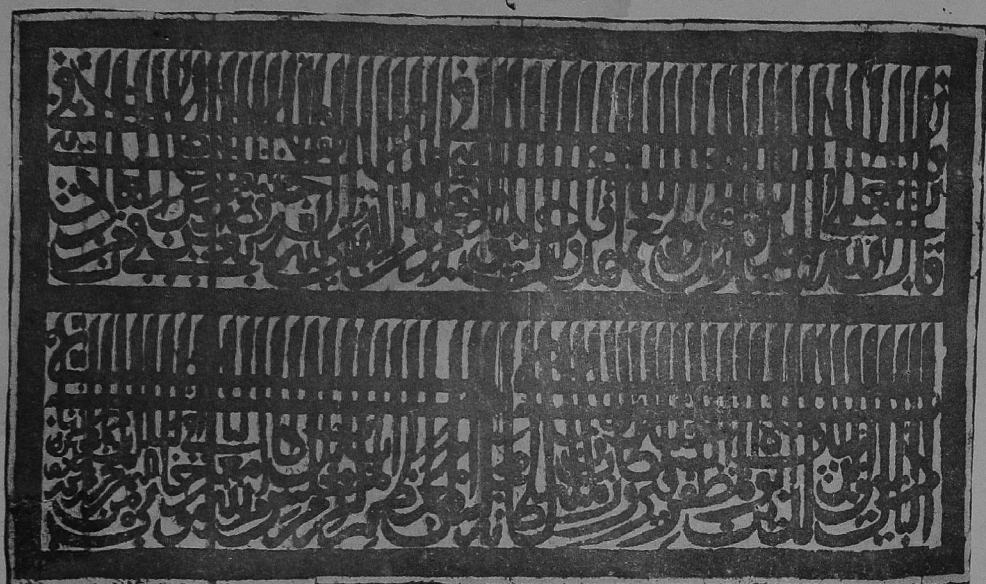


SRINAGAR INSCRIPTION OF SULTĀN DĀRĀ SHÚKŪH (No. D 189)



From photograph

CHŪNĀKHĀLĪ INSCRIPTION OF MAJLIS BĀRBAK OF BENGAL (No. D 362)



From photograph

